Hidden Things brought to Light,

Whereby

The Fox is Unkennell'd:

AND THE

Bowells of Quakerism

Ript up, laid open, and expos'd to Publick View;

BY A

DIALOGUE TRIPARTITE.

WHEREBY THE

QUAKERS

Inside (to speak Figuratively) is turn'd Outward;

And the GREAT MYSTERY

OF THE

Little Whore

Farther Unfolded.

Setting forth the *Quakers* Creed, their Prayers, their X. Commandments, their disturbing Churches, their incouraging and discouraging Wars and Fighting; the Multitude of Books, Epistles, *&c.* said to be writ by *G. Fox* in 8 Years time; the impossibility of it from divers considerations grounded upon Reason and Fact: His Self-exaltations, and his Disciples Adorations of him: His 12 Miracles, and other Blasphemies; *James Nayler* being *Hosannah'd* into *Bristol*, his raising the Dead: His Fasting 16 Days together: His Tryal and Sentence by the Parliament, and other Matters; many whereof never publish'd by me before. Whereby the *Quakers* Hypocrisie, and damnable Heresies, their Blasphemy and gross Idolatry, are more fully laid open and discover'd.

Written by a Servant of the Church, FRANCIS BUGG.

Humbly Dedicated to our Governors in Church and State.

PART III.

Thou hast a Whores Forehead, thou refusest to be asham'd—were they (said the Prophet) ashamed, when they had committed Abomination? Nay, they were not at all asham'd, neither could they BLUSH: *Therefore shall they fall, among them that fall; at the time that I visit them, they shall be cast down, saith the Lord.* Jer. 3. 3, 6, 15.

LONDON:

Printed for the Author, and Sold by *Eliz. Bennet* at the *Half-Moon*, *R. Wilkin* at the *King's-Head*, *J. Knapton*, at the *Crown*, *T. Child*, at the *White Hart*, in St. *Paul's Church-Yard*; and *Ralph Smith* at the *Bible* under the *Piazza* of the *Royal Exchange* in *Cornhill*. 1707.

ADVERTISEMENT.

I Have but two things to Note in this place: First, that in the next Part I intend to make an Index to all the four Parts, which will contain, (if please God to give me Strength and Ability to set forth;) *First*, their Errors. *Secondly*, their Practices arising from their Errors. *Thirdly* their way of defending them, which is as necessary as the other; but for the present take the Contents of the XIII Sections following, *viz.*

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Secondly, The second thing I have to Note here, is, That I could wish our Church would set a Man apart, that was endued with a competent share of Learning and other Qualifications, to attend the Motion of the *Quakers* at Parliament; (for I grow Aged and am wearing off) as also to take Notice of their Books, answering some material Passages, in order to discover their Intrigues, and to baffle their Designs; for their heads grow very bold, and boast mightily of their Interest at Parliament. One of their Teachers, Namely *Edw. Deiks*, once said to me: *Thou mayst write what thou wilt, we matter it not, for we have more Interest at the House of Commons, than you have: A brief Reply &c.* col. 2. Printed 1704. This afterwards he did seem to deny, but when I offer'd to depose it upon Oath, if he wou'd upon his Solemn Affirmation deny it, he refused so to do. Besides formerly, they us'd Session after Session, to present Papers wrote by the Spirit of the Lord, from *the People of God call'd QUAKERS*, as Prophets, Instructing the Parliament, complaining of Persecution. But now 'tis *From the People call'd* QUAKERS, complaining of Oppression. So that I have seen a great Service herein, tho' I have been over-power'd by the strength of their Fund. All which is Humbly submitted to the pious Consideration of the Governours of our Church, tho' as a Member thereof, I hope I may give my Judgment in this Matter; so referring to my former Advertisements to the first and second Part; I conclude with one of the Collects of our Church, saying,

Lord of all Power and Might, who art the Author and giver of all good Things: Graft in our Hearts the Love of thy Name, increase in us true Religion, Nourish us with all goodness, and of thy great Mercy keep us in the same, through Jesus Christ our Lord, AMEN.

AN APOLOGETICAL PREFACE; OR, A DISCOURSE INTRODUCTORY.

I Having already in the Prefaces to the two former Parts, answer'd Twelve Objections, but still I have Reason to think, that in some Sense, and for the sake of some Men, there may be occasion to Apologize for my thus Writing against a Sect of Men, who think now that they have got the Ball at their Toe; and indeed, by their sly Insinuations, crafty Practices and Subtil Devices; by their demure Looks and plain Garb, they have much prevail'd, especially with them that know them not, nor the Depths of Satan; and therefore my Method shall still be to raise such Objections as I can either think of, or have heard of by others; and to answer them briefly, so that those which read the former Twelve, with what follows, may apprehend me the better.

Object. XIII. Probably some may say, We think you are too severe with the *Quakers*, a more gentle Method might sooner prevail, and be more effectual: However, since they are quiet, and seem to be a plain, simple, meek and harmless People, Were it not better to let them alone?

Answ. If you peruse my Answer to Objection I. p. iii, iv, v. of the Preface to my First Part, I think this Objection is fully Answer'd; but for some Reasons I shall enlarge thereon.

First, As to their Meekness; see what Treatment *George Whitehead* gave me and Mr. *Crisp* when we left them, as *Old canker'd Apostates, vile Apostates, unruly, Beasts, Runnagadoes. Treacherous Apostates, Apostate Informers, betraying* Judas's, *Devils Incarnate, Wolves, Dogs, Enemies of all Righteousness, Children of the Devil, dark Devil-driven, dunghy Gods*; besides *Fools, Novices, Ideots*, &c. *Judgment fixed*; and others of his Books are full fraught with such *Billingsgate* Railery. Now behold the Treatment my self and others have met with from these meek Lambs; and shall we treat them so? No, by no means our Religion teaches us otherwise; we must not render Railing for Railing, but contrariwise, Blessing for Cursing.

But *Secondly*, As to their Quietness, have they not the last Year Printed a large Folio of *Fox*'s Works, of about 1200 Pages, wherein they exalt the Heathen Divinity above that of Christianity; calling the Church of *England* the Whore of *Babylon*; and exalted their Founder *Fox* above all the Prophets, Apostles, Saints and Martyrs in all the Ages of the Church: Besides many other Books of like Importance within these few Years? Now can we suffer these things without a just Rebuke? Again,

Thirdly, Have they not deny'd the whole Christian Religion? Have they not deny'd the Lord that bought them, in denying Jesus to be Christ the Son of God? And do they not thereby bring in Damnable Heresies? Have they not contemned the Holy Scriptures? Have they not rejected the Sacred Ordinance of Christ's own Instituting, *viz.* Baptism with Water, and the Lord's Supper with Bread and Wine, and call it the Table of Devils, and Cup of Devils? Have they not reviled the Magistrates, as the Beast that carry the Whore? Have they not reproached the Ministers of the Word and Sacraments, as Witches, Devils, *&c.* And after all this and much more, have they not of late told us, *They do not blush to declare publickly, that their Principles are now the same they were Fifty Years ago, and that in every Respect: And that they can as well justifie their Books* (which contain these Monstrous and Diabolical Doctrines) *as they can the New Testament?* And if so, as so they do, how then can any good Christian, that has but a spark of true Zeal for his Crucified Saviour, or any Love for his Church, be so tame as to accept them to be Christians, without some publick Acknowledgement of the Wrong they have done to the Christian Church?

Fourthly, I remember, that when *Elymas* the Sorcerer withstood St. *Paul*, and sought to turn the Deputy from the Faith; St. *Paul* was not so gentle to him as these Men would have us be to the *Quakers*; but said, *O full of all Subtilty, and all Mischief; thou Child of the Devil; thou Enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord?* Read *Acts* 13. Did he not also rebuke the *Cretians*, who subverted (as the *Quakers* have done) whole Houshold, whose Mouths were to be stop'd? Did he not call them *Evil Beasts, Slow Bellies and Lyars*, and gave order to *Titus* to *rebuke them sharply*? Tit. 1. 9, 10, 11.

Now I beseech you that thus Object against me, consider, That if St. *Paul* thus sharply rebuked *Elymas* for endeavouring to turn one single Man from the Faith of Christ Crucified: What do you think he would say, were he now alive, to these Sorcerers, who by their Witchcraft have turn'd many Thousands from the Faith, and that ramble through the Nation unrebuk'd, sowing their poysonous Doctrine? How is it then, that we must be so gentle to these Seducers. Read *Rev.* 2. 20. who by their Ambiguous and Doubtful Words, and Unintelligible Phrases, (on such Principles, as neither *the Papists, nor the Protestants, no nor the Devil himself can understand either Head or Foot thereof*, as they confess themselves. See p. 163 following.

Object. XIV. But (say some) *the Quakers tell us that you are a Contentious Man.*

Answ. The Word Contention admits of a twofold Acceptation. For, *First*, to be Contentious and Quarrelsome

reftome among Neighbours, or to set them at variance one with another, I grant is very ill, and not defenceable. As also to be Litigious and Contentious about *meum* and *tuum*, for every Trifle, and going to Law on slight Occasions; this is also very bad: No; we should *rather* suffer Wrong; we should *rather* suffer our selves to be *defrauded*. Not but that the Law is good, if lawfully used. For as Christians, we ought to live in Obedience to the Law of God, recorded in the Holy Scriptures; and as Men according to the Laws of the Nation, for the Preservation of our Property. And this is consistent with the Apostle St. *Paul*'s Doctrine, 1 Cor. 6. 7. *Why do ye not rather take Wrong? Why do ye not rather suffer your selves to be defrauded?* Again, Heb. 12. 14. *Follow Peace with all Men.* Rom. 12. 18. *If it be possible, as much as in you lieth, live peaceably with all Men.* Thus much for the first Acceptation of the Word Contention, and which I have observed from my Youth upwards, upon which Account I have lost many a Pound.

Secondly, As to the second Acceptation of the Word Contention, hear what St. *Jude* saith, v. 3. *Beloved, when I gave all diligence to write unto you of the common Salvation; It was needful for me to write unto you, and to exhort you, that you should earnestly contend for the Faith, which was once delivered unto the Saints.* This I take for a good Warrant for my Proceedings, especially since I find such a Cloud of Witnesses treading the same Path, as *Irenæus*, *Justin Martyr*, *Polycarpus*, Doctor *Barns*, Bishop *Jewel*, and many more that I have read of, who contended earnestly for the Faith of Christ, against the Ancient Hereticks; And this brings to my Mind a Passage I have read out of *Martin Luther*, in his Commentary upon the Epistle of St. *Paul* to the *Galatians*, p. 51. *viz. Wherefore God assisting me, my Forehead shall be more hard than all Mens Foreheads: Here I take upon me this Title, according to the Proverb,* Coelo nulli, *I give place to none; yea, I am glad with all my Heart to be called Contentious, and Obstinate; and here I confess I am, and ever will be stout, and stern, and will not one inch give place to any Creature; Charity gives place, for it suffereth all things, believeth all things, hopeth all things; but Faith gives place to none; yea, it can suffer nothing, according to this ancient Verse,* Non patitur Ludum fama fides oculus? *That is, Man's good Name, his Faith, his Eye, will not be dally'd withal. Wherefore a Christian as touching his Faith, can never be too stout, neither must he relent or give place, no, not the breadth of an Hair.*

And therefore, since I find in Scripture that our Saviour often taught by Parables, give me leave to put forth a Parable, touching the first Acceptation of the Word *Contention.*

There were two Men, the one a Church-man, the other a Quaker, who lived near me, who having dealt many Years together, at length came to Account, and it appear'd plainly, that there was due to the Church-man Ten Pounds, but the Quaker refused to pay it; the Church-man demanded his Money several times, and the Quaker as often refused to pay it; upon this the Difference grew wider and wider: The Church-man set forth his right to the payment of his Money by several Letters; the Quaker told him he was a Contentious Man, that he loved Contention, and for his part he would not pay it; the Church-man remembring the Scriptures above-quoted, got several Friends to accommodate Matters, being loth to use Rigor; the Quaker being a rich Man, and the Church-man in low Circumstances, he told him he would never pay it, but chuse rather to run the risk of a Tryal at Law: Upon which the Churchman offer'd to refer the Controversie to two honest Neighbours, and got some Friends to Advocate for an Arbitration, but the Quaker would hear nothing of it: At length the Church-man offered to refer it to one of his own Friends, a Quaker that lived near unto them both: No, said the Quaker, I will never refer it to any Man, nay, before I will either refer it, or pay one Penny thereof, I will spend Five Hundred Pound. The Church-man seeing nothing would prevail with him, but either he must lose his Money, and thereby suffer himself to be defrauded, or else enter into a Law Suit, he *rather* chuse to suffer *Wrong*, and be *defrauded*, and so lost his Money. Now let *George Whitehead* tell me which of the twain was the Contentious Man. *This Parable may pass for History since it is true in Fact.*

This may also serve as a lively Figure of my Proceedings with the Quakers. See my Books, *A second Summons to the City* Abel, &c. p. 2. *Quakerism Withering*, &c. p. 2 to 12.

Object. XV. *But the Quakers have told us, that you write for and against, and therefore in some of their Books they have set* Francis Bugg *against* Francis Bugg; *what say you to that?*

Answ. If they mean that *Francis Bugg*, since he was enlightned by the Gospel Light, has written against, what *Francis Bugg* held when he was under the Vail of Quakerism, I grant it, and do humbly acknowledge I was then in great Errors, which I as heartily retract; for I do not pretend to such a perfection in Knowledge, as that I may not mistake. St. *Paul* himself said *he saw but in part*, what then am I, that I should pretend to such a perfection in Knowledge. But in defence of an alteration in Judgment, hear what Bishop *Latimer* saith, *I am* (said that Blessed Martyr) *Ignorant of some things which I trust hereafter to know, as I do now know some things in which I've been heretofore Ignorant, ever learning, and ever to be learned, to profit with Learning: I thought in times past that the Pope was Christs Vicar, had been Lord of all the World, as Christ is. So that had he deprived the King of his Crown, it had been but enough, for he could do no Wrong.——Now I think otherwise, and I thought in time past, that had I been a Fryar in a Cowl, I could not have been damn'd, nor afraid of Death, and by occasion of the same, I have been minded many times to have been a Fryar; namely, when I was sore-sick and diseased, but now I abhor my foolish Superstition.——It were too long to tell you what Blindness I have been in, and how long it were, e'er I could forsake such Folly.* Thus far humble *Latimer*: *Fox's Acts and Monuments*, p. 1325. We may read many things of the like Nature, p. 410 *ibid.* of *Martin Luther*; as also of Doctor *Barns* in his Works, p. 216, 217, 218. but I have not room to enlarge.

I shall conclude this Preface with *Martin Luther*'s Account of himself, in his Preface prefixed to his Works, printed at *Jena* 1612. *viz. Above all I beg of the pious Reader, and that for Christs sake, that he would read my Writings with Judgment, and understand that sometimes I was a Monk* [as I was sometimes a Quaker] *and most mad Papist, even then when I first undertook this Cause.——I was serious for the Pope; I dreadfully feared the last Day, and from my Heart I desired I might be saved: So that in my first Writings, after I was engaged in the business of Reformation, you will find how many, and how great things I yielded to the Pope, which since in these latter times, I account Blasphemous and Abominable. Pardon this contradiction good Reader* [to say I] *to my time and unskillfulness, I was at first alone, and most unfit, and too unlearned to treat of these things*; [and so I ever thought my self] *it was by Chance* [or rather Providence] *not out of design, or counsel that I fell into these Disputes.——And here I learned by Experience how hard it was to get out of Errors confirmed by Custom, which oftentimes become a second Nature: And how true doth* Augustine *say, Custom if not opposed becomes Necessity!* I tell thee, Reader, that when thou readest my Works, thou may'st remember that I am one of them, who (as *Augustine* saith of himself) *grow by Writing.*

Now follows the Historians Apology for *Luther*. See *The History of the Protest. Reformation*, &c. p. 87. *After this caution given* (saith the Historian) *by this great Man concerning himself, and his own Writings, they that charge him with Uncertainty and Levity, are very uncharitable. Two sorts of Persons may be allowed some change in their Notions without any Imputations.* First, *Such as publish them when they are young, Age ripeneth Knowledge and Judgment.* Secondly, *Such as publish them upon their first getting out of blind Superstitions and Formalities. The first anointing such Persons Eyes, though by the Hand of Christ himself, sometimes produces but a seeing Faculty imperfectly, as the blind Man in the Gospel, who at first saw Men as Trees, honest Hearts will afterwards see more clearly. This was* Luther's *Case* [and may be the Case of others) *as himself here confesseth to God's Glory.*

Thus the Historians Charity of *Luther*; and if *Luther*, that great Learned and Excellent Man, endu'd with excellent Qualifications, had such mean Thoughts of himself, what am I, who am not worthy to bring him for a Precedent, only my Case calls for it?

Feb. 14. 1707. FRANCIS BUGG.

Hidden

Hidden Things brought to Light,

Whereby the

Fox is Unkennell'd:

OR A

DIALOGUE TRIPARTITE

CONTINUED.

Farther discovering, the

GREAT MYSTERY

OF THE

LITTLE WHORE

WHERBY

The Doctrine and Practice of *Geo. Fox*, *James Nayler*, *Geo. Whitehead*, *&c.* are warrantably compared with the Doctrine and Practice of *Simon Magus*, *Menander*, *Cerinthus*, and that Impostor *Mahomet*.

PART III.

There was a certain Man called Simon, *which before time in the same City used Sorcery, and bewitch'd the People of* Samaria, *giving out, that himself was some great one, to whom they all gave heed from the least to the greatest, saying,* THIS MAN, IS THE GREAT POWER OF GOD, *and to him they had regard, because that of long time he had bewitched them with his Sorceries.* Acts 8. *v.* 9, 10, 11.

SECTION I.

Treats of what is already perform'd, in Part I. *and* Part II. *giving Reasons why I proceed farther, compare* Fox *with* Simon Magus, *upon warrantable grounds, shewing the Effect of their Fund. And the* QUAKERS *Creed, and Confutation thereof.*

Churchman. SIR, Well met, I am glad to see you, giving you thanks for your good Company, at our last Discourses, with our old Friend *Alexander* the *Copper-Smith*, and I beg the favour of your Assistance in a third Discourse, and let us begin to day (a) about settling a proper Method, and to Morrow let us send for *Alexander*.

(a) *July* 15. 1706.

Diſſent. To what purpoſe is it? have you not already proved out of their Books to his Face, that they deny the whole Chriſtian Religion and that in theſe particulars?

Firſt, That the *Quakers* deny Magiſtracy and Government as ſuch.

Secondly, That they deny and contemn the Holy Scriptures.

Thirdly, That they exalt their own Writings above them.

Fourthly, That they deny the ever Bleſſed Trinity, to and Pit and Lake.

Fifthly, That they deny Jeſus to be Chriſt the Son of God.

Sixthly, That they reject, deny, and contemn his ſacred Ordinances.

Seventhly, That they undervalue his Death, and Meritorious Paſſion.

Eighthly, That they exalt their own Sufferings, as greater and more Unjuſt.

Laſtly, And by way of Confirmation, they re-aſſert theſe their Ancient Principles, and tell us, they are the ſame they were in the beginning, when theſe Poſitions and Principles were by them firſt broached, and that without the leaſt alteration or change (*b*) why; then ſhou'd we trouble our ſelves any further, ſeeing they hate to be reform'd, and reſolve againſt Conviction? beſides all this, many grow weary of this Controverſie, unleſs you have ſomething new, or that you believe there is a neceſſity for carrying on the Blow, that has been given them by many excellent Pens, as well from Proteſtant Diſſenters, as thoſe of the Church of *England*; for as to the *Quakers*, you may convince them, but ſuch is their obſtinacy, and ſtubborn Willfulneſs, that you ſhall not convert them; No, they'll rather go to their Graves Self-Condemn'd, and draw thouſands after them into the Lake of Perdition, than retract one Error, or Condemn one Book. And tho' I have read of many Miracles wrought by our Saviour to Cure Infidelity, yet I never Read that he wrought one Miracle to Cure Obſtinacy.

(b) *See Part* I. *P.* 3. 18. 33. 34. 35. 41.

Churchm. Come, Sir, be not diſhearten'd; what if they have prevail'd with ſome few, to diſcourage this Undertaking, had not *Arius* an *Euſebius*? *Simon Magus* a *Menander*? What if ſome few be ſo unconcern'd at the Hereſie, nay, at the Infidelity of the *Quakers*, that they'll ſcarce look upon a Book which treats thereof? Much leſs Write one, or incourage them that do; yet Bleſſed be God, we have ſome *Athanaſius*'s, who all along have withſtood theſe Hereticks, inſomuch, that if thoſe eight particulars you have repeated, be fully proved upon them, as you think they have, and I do believe the ſame; this then is warrant ſufficient, together with St. *Jude*'s Exhortation, *viz. Beloved, when I gave all diligence to Write unto you, of the common Salvation; it was* NEEDFUL *for me to Write unto you, and* EXHORT YOU, *that ye ſhould* EARNESTLY CONTEND *for the Faith, which was once deliver'd unto the Saints.* It were endleſs to recite the many Examples of the Prophets, Apoſtles, and Primitive Fathers on this Foot, which ſtand as Clouds of Witneſſes, warranting this ſort of Contention; why then ſhou'd we be diſmay'd, at ſome few Luke-warm *Laodiceans*; whom St. *John* ſaid, are neither *hot*, nor *cold*, and therefore threatned to be *ſpued out*, or caſt off as uſeleſs.

Jude. 3.

Rev. 3.

Diſſent. But did not you by an Advertiſement (*t*) give a Caution that this Year you did not intend to come forth with a third Part; Pray, what is the Reaſon you alter your Intention?

(t) *Part* II. *on the backſide of Title-page.*

Churchm. It's true, I did give ſuch a Caution, but upon freſh occaſions I found cauſe to alter my purpoſe as to that; having as I thought made a full Diſcovery of their Errors, in the Proof of the eight Particulars you mention'd *ut ſupra*, was indeed willing to give my ſelf one Years Reſpite from this Laborious Work; but, Sir, The laſt Week I receiv'd a Letter from *London*, Dated *July* 6, 1706. giving me an Account: That the *Quakers* have this Year publiſh'd a Third Folio, out of *Geo. Foxe*'s Books, containing 1090 Pages, wherein they exalt his Name, and whereby they ſound his Fame, much like the *Samaritans* of Old, touching *Simon Magus*, who *gave out, that himſelf was ſome great one*; to *whom the* Samaritans, (like the bewitched *Quakers*, touching their Founder *Fox*) *gave head from the leaſt to the greateſt*; *ſaying, this Man is* THE GREAT POWER OF GOD. This large Folio of 1090 Pages, beſides Preface, Index, and Title, bears this Title *viz.*

Goſpel

Goſpel Truth demonſtrated, in a Collection of Doctrinal Books given forth by that Faithful Miniſter of Jeſus Chriſt, Geo. Fox. *Containing Principles Eſſential to Chriſtianity and Salvation, Held among the People call'd* QUAKERS.

This is the Title of this New and large Folio, containing in all above 1100 Pages, publiſh'd a little before *Trinity* Term laſt, and I do freely own, that this Book of theirs, was as a Spur to haſten me to a farther detection of this *Fox*, and to hunt him out of his Burrow, and to Unkennel him. And that for theſe Reaſons with others. *Firſt*, becauſe the *Quakers* to ſound the Fame of this *Fox*, their Founder and great Apoſtle, had in the Year 1694. Printed a large Folio of *Foxe*'s Travels, Sufferings, Miracles, *&c.* four Years after his Death, call'd his *Journal*, containing Pages in Fol. 600. *Secondly*, about three Years after that, another Folio of his Epiſtles about 500 Pages. *Thirdly*, This large Folio call'd *Goſpel Truth*, demonſtrated, 1100 Pages. *Fourthly*, to ſhew the Fallacy of the Title, and thereby of the Book, *viz. Goſpel Truth &c.* by a Miniſter of Jeſus Chriſt, containing Principles eſſential to Chriſtianity, and Salvation, as held, mark that, by, or among the Quakers. Now, as this Title is a Paradox, ſo I believe this Book it ſelf is, for all they mean by Goſpel, Jeſus, Chriſt, Truth, Chriſtianity, and Principles, all is meant and intended of nothing elſe but their Light within. So that 'tis only an Amuſement to darken the Minds of Men, and to draw them from the Principles of Chriſtianity, and to advance the contrary, *viz. Quakeriſm*, for why elſe do they tell us that this great Book of theirs contains *Principles eſſential to Chriſtianity*, when *Fox* himſelf tells us in one of his Books, that neither the *Papiſts*, nor *Proteſtants*, nor Apoſtates, (meaning ſuch as forſake them, and embrace Chriſtianity) nor all the Sons of *Adam*, no nor the Devil himſelf, with all their thinking or Studying, know either Head or Foot of their Principles, I ſay if none of theſe can find out, or know either Head or Foot of the *Quakers* Principles; why then do they now Print and Publiſh ſuch large Volumes, ſave only to amuſe the World, and abuſe their Readers, unleſs it be to draw People off from the Principles of Chriſtianity, with a deſign to advance *Quakeriſm*, which is the clean contrary? But leaſt ſome ſhould think I wrong *Fox* in what I ſay of him; take his Words as they lye in Anſwer to an Objection made (*c*) *viz.*

(c) *The Papiſts ſtrength &c. p.* 3. *Printed* 1658. *By* Geo. Fox.

Objection. *No Man can diſcern Head or Foot of the* Quakers *Method or Principles*, &c.

Anſwer, *We do believe, that neither the* Papiſts, Apoſtates, Proteſtants, (d) *nor Sons of* Adam, *nor Devil out of the Truth, can know either Head or Foot of the* Quakers *Principles, with all their thinkings* (or ſtudying) *for the* Quakers *is come into that, which the Devil is out of, Sons of* Adam *is out of, the* Papiſts *are out of, and the* Proteſtants *are out of, that which overwhelms them all, Sons of* Adam, *Papiſts, Proteſtants out of the Life of God, with it they are all judged, which Life the* Quakers *are in.*

(d) *A Tacit Confeſſion that the* Quaker *are no Proteſtants.*

I ſay, if neither Papiſts, Proteſtants, Apoſtates, nor all the Sons of *Adam*, (for here is none excepted amongſt all that profeſs Chriſtianity) can know either Head or Foot of the *Quakers* Principles; why then do they Publiſh Books containing Principles Eſſential to Chriſtianity, if they be ſuch Principles, as neither Papiſts nor Proteſtants, nor all the Sons of *Adam* can know either Head or Foot of, and that *Geo. Fox &c.* did ſo intend is plain, by their Anſwers to certain Queries ſent to them, and Anſwer'd by them, in their Book called; *Truths Defence, &c.* And in *Burrough's* Works, a Sample of which I have ſet forth. (f) And that it may beyond all Contradiction ſo appear. I ſhall tranſcribe a Brief of their Creed, wrote by *William Bennet*, an Eminent Speaker of theirs, and one, who tho' a perfect Heathen, yet had ten times more Honeſty than *Fox*, *Nayler*, *Whitehead*, *Penn*, and others of their Scriblers, whoſe main Deſign, in all their Writings, have been to hide and cover the Poiſon of their Opinions, ſo that as *Fox* confeſſes, *neither* Papiſt, Proteſtant, Apoſtate, *nor all the Sons of* Adam, *could either know Head or Foot of their Principles.* And therefore mark well the tendency of this Creed following, Wrote by *W. Bennet*, a Man whom I well knew, when he was Priſoner in the Common Goal in *Bury* St *Edmund's* in *Suffolk*, where I have Viſited him, and given him both Money and other Refreſhments, both in the Priſon, and at my

(f) *See Part* II. *p.* 109. *to p.* 153.

(g) *Where we have had Meetings.*

my Houſe, for I lov'd him well, and the *Quakers* have printed his Works in *Quarto*, *Anno* 1685. where Pag. 150, there is a certain Creed, containing one and forty Articles; and ſome of them Articles eight or ten Particles. for they love to abound in Words, containing ſix Pages thus entitul'd, A Teſtimony to the Light Within, &c. For as it is written, *Acts* 10. 39, 43. *We are Witneſſes of all things which Jeſus did, both in the Land of the Jews, and in Jeruſalem, whom they ſlew and hanged on a Tree. Him God raiſed up the third Day, and ſhewed him openly not to all the People, but to Witneſſes*, &c. *To him give* all the Prophets Witneſs, *that through his Name, whoſoever believeth in him ſhall receive Remiſſion of Sins.* (h.) Here we ſee that all the Prophets as well as the Apoſtles, (as I have formerly obſerv'd) bare Teſtimony to Jeſus of *Nazareth*, to be Chriſt the Son of God: But the *Quakers* denying this Teſtimony, and bearing Teſtimony to the Light Within, and applying all the Divine Attributes due only to Jeſus Chriſt, to their Light Within, as their Authors of Faith; and not once mentioning ſo much as the Name Jeſus, or Chriſt, in all this their Teſtimony to the Light Within: And therefore for the better explaining this their Fundamental Errour, or rather the Foundation of their Infidelity, I muſt beg leave to abbreviate their Creed, keeping to the true Words and Senſe thereof, and which I amable, from their other Books to make good; and then ſhall follow the Confutation from plain Scripture Teſtimony, *viz.*

(h) *Acts* 10. 39, 40, 41, 42, 43.

Firſt, the Quaker's Creed, containing 41 *Articles.*

1. The Light within is the Narrow Way to Life Eternal, and the Door into the Fold of Everlaſting Reſt; the Entrance into the Green Paſtures.

3, 4. The Light within leads thoſe that obey it out of Darkneſs, and from under the Region and Shadow of Death, and ſnappeth the Cords of Iniquity aſunder, and ſets the Soul free from the Bondage of Corruption.

5. The Light within leadeth thoſe that believe in it, and obey it, out of the Separation and Alienation from God, into the Everlaſting Covenant of Life.

6, 7. The Light within is pure, holy, and undefiled, meek, contrite, lowly and humble.

8. The Light within baptizeth ſelf into the Death, ſlays the Boaſter, puts Fleſh to ſilence, that God, (*i. e.* the Light within) may ſpeak in his Temple, who is not to be deny'd the Mouth to ſpeak by.

18. The Light within leadeth not into Strife and Contention, Rents, Diviſion and Parties Self-conceitedneſs, nor into airy high Notions and Imaginations after high Diſcoveries [but who more guilty of all theſe than the *Quakers*, let their Practice and Books ſpeaks for them.]

29. The Light within ruleth over the Souls and Bodies of thoſe that believe in and obey it.

30. The Light within, is the Author of the True and Living Faith, which gives the Victory over the World, purifying the Heart.

31. The Light within, is the Author of the true Hope, which is as an Anchor to the Soul, ſure and ſtedfaſt.

38. The Light within, is as a Touchſtone, to try Silver from Tin; it trieth Motions, Thoughts, Words, Works and Spirits.

39. The Light within, is the Stone which God hath laid in *Sion*, elect and pretious, which they that believe in ſhall not be aſham'd; and to thoſe who believe he is very precious, but unto them that believe not, he is a Stone of Stumbling, and a Rock of Offence, at whom the ſeeming wiſe Maſter Builders, have, and do ſtumble, the wiſe Profeſſors of this Age, great Rabbies, and learned Orators ſet at nought, the ſame is become the Head and chief Corner-ſtone in God's Houſe; by virtue of which Stone, they that believe in him, are quickened and made living Stones, meet to be joined unto him the Light, in whom the Building being fitly framed, groweth up unto an holy Temple.

40, 41. The Light within, was in the Beginning, before Darkneſs was; he is the Firſt and the Laſt; he was before Time, and will remain when that which

which was in time paſſeth away. He is the Word that was in the Beginning by whom all things were made, that was made. *Secondly*, he is the expreſs Image of his Fathers Glory. *Thirdly*, He is called the Son of God, in whom dwelleth all fullneſs. *Fourthly*, He, the Light within, is the Beginning and the End, the Foundation and Top-ſtone, the Root and Off-Spring of *David*, the Bright and Morning Star, whoſe bleſſed Day *Abraham* ſaw, and was glad. The Light within is he that dwelt among the Seven Golden Candleſticks, and was with the Church in the Wilderneſs in the Days of Old. He is the Light of the holy City, New *Jeruſalem*, which *John* ſaw coming down from God out of Heaven, prepared as a Bride adorned for her Husband. *Fifthly*, He the Light within, is God over all, and above all; *Bleſſed for evermore*, AMEN.

If as they Write, they do believe indeed,
Then I affirm, this is their very Creed.
If not, who can with Safety them believe,
Who Write, and Print, the Simple to deceive.

The Confutation of the Quakers *CREED.*

Article, 1. 'I am (ſaid Jeſus) the Way, the Truth, and the Life, no Man 'come unto the Father but by me; I am the Door (ſaid he) by me if any Man 'enter in, he ſhall be ſaved, and ſhall go in and out and find Paſture. (1.) (1.) John 10. 9. 14. 6.

Article 3, 4. 'For unto you is born this Day in the City of *David*, a Saviour 'which is Chriſt the Lord [then not a Light within] then (*Simeon*) took him '(Jeſus) up in his Arms, [was this a Light within] and bleſſed God, and ſaid, 'Lord now letteſt thou thy Servant depart in Peace according to thy Word, for 'mine Eyes have ſeen thy Salvation, which thou haſt prepared *&c.* And Jeſus (3, 4.) Luke 2. 11. 28, 29, 'ſeeing their Faith, ſaid unto the Sick of the Palſie; Son be of good cheer, thy 30, 31. 'Sins be forgiven thee. To him (Jeſus) give all the Prophets Witneſs, that Matt. 9. 1. 'thro' his Name, whoſoever believeth in him ſhall have Remiſſion of Sins. Mark 2. 5. 'Neither is there Salvation in (a Light within or) any other Name. (3. 4.) Acts 10. 43. 4. 11.

Article, 5. 6, 7. 'For ſuch an High Prieſt became us who is Holy, harmleſs, 'undefiled, ſeparate from Sinners, and made higher than the Heavens. For Heb. 7. 26. 'when we were Enemies, we were reconciled to God by the Death of his Son. Rom. 5. 10. 'God was in Chriſt reconciling the World to himſelf. Take my Yoak upon 2 Cor. 5. 19, 'you, and learn of me, for I am meek and lowly in Heart; and ye ſhall find 20. 'Reſt unto your Souls. (5. 6, 7.) He did not bid them learn of a Light within. Matth. 11. 29.

Article 8. 'He (*Jeſus*) that cometh after me is mightier than I, whoſe Shoes I 'am not worthy to bear: [*Query*, Did the Light within wear Shoes] He ſhall (8.) Matth. 'Baptize you with the Holy Ghoſt and with Fire. (8.) 3. 11.

Article 30. 'Tho' he were a Son, yet learned he Obedience, by the Things 'which he ſuffer'd. And being made perfect, he became the Author of E- 'ternal Salvation, unto all them that obey him. Looking unto Jeſus, the 'Author and Finiſher of our Faith, who for the Joy that was ſet before him, 'endured the Croſs, deſpiſing the Shame, and is ſet down at the right Hand (30.) Heb. 'of the Throne of God. (30.) 5. 9. & 12. 2.

Article 31. '*Paul* an Apoſtle of *Jeſus Chriſt*, [not of a Light within] by the (31.) 1 Tim. 'Commandment of God our Saviour, and Lord Jeſus Chriſt, which is our 1. 1. 'Hope. (31.)

Article 38. 'Beloved, believe not every Spirit, but try the Spirits whether 'they are of God; becauſe many falſe Prophets are gone out into the World. 'Hereby know ye the Spirit of God. Every Spirit that confeſſeth that Jeſus 'Chriſt is come in the Fleſh, [not as the *Quakers*, who ſay he is come into their 1 John 4. 1. 2. 'Fleſh, as he was in the Fleſh of the Man *Jeſus*, but in St. *John*'s Senſe, *John* 1. John 1. 14. '14. of the *Virgin*] is of God. Be it known unto you all, and to all the Peo- Acts 4. 11. 12. 'ple of *Iſrael*, That by the Name of *Jeſus Chriſt* of *Nazareth* [not by the Name 1 Pet. 2. 4, 5, 6, 7, 8. 'of a Light within] whom ye crucified, whom God raiſed from the Dead, Rom. 9. 33. 'even by him doth this Man ſtand here before you whole; This is the Stone Iſa. 8. 14. 'which was ſet at nought of you Builders, which is become the Head of the 28. 16. 'Corner. Neither is there Salvation in any other; for there is none other Mat. 21. 42.

'Name under Heaven given among Men, whereby we muſt be ſaved. To
'whom coming, as unto a living **Stone**, diſallow'd indeed of Men, but cho-
'ſen of God, and pretious; yea alſo as lively Stones, are built up a Spiritual
'Houſe, an Holy Prieſthood to offer up Spiritual Sacrifice, acceptable to God
'by Jeſus Chriſt; Wherefore alſo it is contained in the Scripture, Behold I
'lay in *Sion* a chief Corner **Stone**, elect, and pretious; and he that believeth in
'him ſhall not be confounded. Unto you therefore which believe he is preti-
'ous, but unto them which be diſobedient, the Stone, which the Builders diſ-
'allow'd, the ſame is made the Head of the Corner, and a Stone of ſtumb-
'ling, and a Rock of Offence, even to them which ſtumble at the Word
John 1. 1. '[and contemn it as Serpents Meat and beaſtly Ware, ſaying, it neither
14. 15. 29. 'teacheth to worſhip or ſerve God] being diſobedient, whereunto alſo they
Rev. 1. 8. 21. 6. 22. 13 1. 6. 'were appointed. (38)
Heb. 1. 1, 2, 3. *Article* 40, 41. 'In the Beginning was the Word, and the Word was with
Mat. 3. 16, 17. 'God, and the Word was God, and the Word was made Fleſh and dwelt a-
John 1. 16. 'mong us, and we beheld his Glory, as of the only Begotten of the Father,
Eph. 1. 13. 'full of Grace and Truth. *John* bore Witneſs of him, ſaying, *Behold, the*
Coloſ. 1. 19. 29. '*Lamb of God, which taketh away the Sins of the World*, [he did not point to a
'Light within] but ſeeing Jeſus coming unto him, ſaid, *Behold the Lamb of*
'*God, look on him, there he is.*

Secondly, God, who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt days ſpoken unto us by his Son, whom he hath appointed Heir of all things, by whom alſo he made the Worlds, who being the Brightneſs of his Glory, and the expreſs Image of his Perſon, and upholding all things by the word of his Power, when he had by himſelf purged our Sins, ſet down on the right Hand, of the Majeſty on high.

Thirdly, And Jeſus when he was Baptized, went up ſtraight way out of the Water, [Did the Light within go into the Water, and walked out of the Water?] and lo, the Heavens were opened unto him, and he (*John*) ſaw the Spirit of God, deſcending like a Dove, and lighting upon him, and lo, a Voice from Heaven, ſaying, 'This [not a Light within] is my beloved Son, in 'whom I am well pleaſed; For it pleaſed the Father that in him [not in a 'Light within] ſhould all Fulneſs dwell; For in him (*Chriſt Jeſus*) dwelleth all 'the Fulneſs of the God-head bodily.

Fourthly, 'I am *Alpha* and *Omega*, the Beginning and the Ending, ſaith the 'Lord, which is, and which was, and which is to come, the Almighty.— I '*John* ſaw ſeven Golden Candleſticks, and in the midſt of the ſeven Candle-'ſticks, one like unto the Son of Man cloathed with a Garment down to the 'Foot, and girt about the Paps with a Golden Girdle: [Has the Light with-
Rev. 1. 18. '*in* Feet, a Garment, Paps, *&c.*?] And I *John* ſaw the Holy City, new *Je-*
12, 13. 21. 2, 5, 6. 22. '*ruſalem* coming down from God out of Heaven, prepar'd as a Bride adorn'd
13, 16. 'for her Husband.——I *Jeſus* have ſent mine Angel to teſtifie unto you theſe 'things in the Churches. I am the Root and Off ſpring of *David*; [not a 'Light within] and the Bright and Morning Star. Your Father *Abraham* (ſaid '*Jeſus* to the *Jews*) ſaw my Day, and was glad.

Fifthly, 'Whoſe are the Fathers, and of whom as concerning the Fleſh *Chriſt*
Rom. 9. 5. 'came, who is over all, God Bleſſed for ever. Thou (*Timothy*) keep this
1 Tim. 6. 14, 15, 16. 'Commandment without Spot unrebukeable, until the Appearing of our Lord
Rev. 5. 12. 13. 'Jeſus Chriſt, who is the bleſſed and only Potentate, [then not their Light
'within] the King of Kings, and Lord of Lords, who only hath Immorta-
'lity, dwelling in the Light, which no Man can approach unto, whom no
'Man hath ſeen, nor can ſee, to whom be Honour, and Power everlaſting.——
'Worthy is the Lamb that was ſlain [Was your Light within ſlain, and thruſt
'thro' with a Spear?] to receive Power, and Riches, and Wiſdom, and
'Strength, and Honour, and Glory, and Bleſſing, and every Creature which
'is in Heaven, and on the Earth, and under the Earth, and ſuch as are in
'the Sea, and all that are in them, heard I, ſaying, Bleſſing, and Honour,
'and Glory, and Power be unto him that ſitteth upon the Throne, and unto
'the Lamb for ever and ever. [Then ſurely the *Quakers* Light within cannot be as they blaſphemouſly aſſert, *viz.* **Above all, God Bleſſed for Ever.**]

Thus

Thus have I ſhew'd from 12 or 15 of their Articles in this their Creed, that thoſe Divine Attributes due only to Jeſus Chriſt, they have apply'd to their Light within, as the way to the Kingdom, the Door into the Fold of Reſt, the Object of Faith, and the Author thereof, to him that is Holy, Harmleſs and ſeparate from Sinners, meek and lowly in Heart, who baptizeth with the Holy Ghoſt, and with Fire. The Hope of *Iſrael*; the Stone laid in *Sion*, Elect and Precious; the Word that was in the Beginning, the expreſs Image of the Father. The Son of God; the Off-ſpring of *David*; the Bright and Morning Star, who dwelleth among the ſeven Golden Candleſticks; yea, God over all, Bleſſed for ever more. But, the remaining 29 Articles in their Creed, I let alone 'till another Opportunity, and now proceed to Negative Inſtances in Confutation of the ſaid Creed.

Firſt, In that in their whole Creed, they not once mention Jeſus or Chriſt, which in all the Epiſtles of the Apoſtles is the Subject Matter thereof.

Secondly, In that, they not once in the whole ſeven Pages thereof in *Quarto* mention, or exhort to Faith in Chriſt crucify'd.

Thirdly, That as the Apoſtles and Prophets gave Witneſs to Jeſus of *Nazareth*, ſo do the *Quakers* give Witneſs to the Light within; robbing Chriſt of his Divine Attributes,

Fourthly, Nor have they, in any one of their 41 Articles, exhorted their Diſciples once to read the Scriptures, as St. *Paul* did his Son *Timothy*, and in him all Chriſtians.

Fifthly, Nor one Word of Exhortation to Confeſſion of Sins, and begging God's Pardom for Remiſſion, for the Sake of Jeſus Chriſt. This is wholly out of their Creed.

Sixthly, Nor have they once put their Diſciples in mind to obey Magiſtrates, and to be ſubject to Authority, which the Apoſtles ſo frequently inculcated into the Minds of the Chriſtians.

Seventhly, Nor have they in all this their Creed, ſet forth their Belief of the Incarnation of Jeſus Chriſt, conceived by the Holy Ghoſt; his Suffering under *Pontius Pilate*, his Birth of the *Virgin Mary*; his being crucified, dead and buried; his deſeending into Hell; his riſing again from the Dead the third Day; his Aſſention into Heaven, and ſitting on the right Hand of God the Father Almighty: And that from thence, he ſhall come to judge the Quick and the Dead at the laſt Day.

Eighthly, Nor their Belief in the Holy Ghoſt, or that there is a Catholick Church, and Communion of Saints, Forgiveneſs of Sins, a Reſurrection of the Body; and after that, Life Everlaſting. All theſe are wholly left out and omitted in this their Creed of 41 Articles, which is a Negative Demonſtration, that as they never recommended in one of their Books to their Diſciples, the Practice of the Apoſtles Creed, nor reading the Holy Scriptures in their Meetings for Worſhip; ſo neither do they believe any one of the ſaid Articles in the Apoſtles Creed.

Ninthly, Nor have they once recommended the Uſe or Practice of the Lord's Prayer, or the Ten Commandments, either of the firſt or ſecond Tables.

Tenthly, Nor have they once ſet forth their Belief in any one Article, that Children ought to obey their Parents; Servants their Maſters; or that Wives ought to reverence their Husbands; which was the Apoſtles frequent Practice in their Epiſtles to theChurches; all which, together with what is obſerv'd in the recited Confutation, ſhew plainly, that they are of a different Faith from the Apoſtles, and all Chriſtian Churches to this Day; And not only from this their Creed, but from all their Books wrote by their moſt noted Authors and inſpired Pen-Men, from 1650, the Time of their Riſe, to 1660, the Time when Monarchy, with the Church of *England* was reſtor'd; and they tell us, their Principles are now the ſame, and no other than they were in the Beginning. (*a*) Nay, I will go yet farther, and ſhew that they not only differ from the Apoſtles, and all Chriſtian Churches, both in Faith and Practice, but that they fall ſhort of *Mahomet* that Impoſtor, in ſeveral Moral Precepts: One Inſtance thereof I ſhall mention, and therewith cloſe this Section, and challenge all the *Quakers* upon Earth, to ſhew me out of any one of their Books, wrote from 1650, to 1660. A parallel Precept, *viz.*

(a) *Part* 1. *p.* 18.

" Honour

" Honour your Father and Mother, especially in their Old Age, and say " nothing to them that may afflict them, nor vex them; speak to them with " Respect, do not contemn them; but pray to God to compassionate them, " as they pitied you when they brought you up in your Infancy. God know- " eth whatsoever is in your Souls, he will be merciful unto you, if you obey " him, and give to your Parents what appertaineth to them. *(b)*

(b) *Alchoran, P.* 175.

SECT. II.

Containing a farther Explanation of the Quakers *Creed, with a Key to open a Passage how to know their Principles (in Opposition to* Geo. Fox, *who affirm that neither* Papists, Protestants, *nor all the Sons of* Adam *can know either Head or Foot of the* Quakers *Principles) by their Creed, their Prayers and Commandments.*

Dissent. I Grant that their Creed in the foregoing Section of the 41*st* Article, is new to me, for I never saw it quoted before, and from which I am much enlightened into *Quaker* Divinity; for by it I now understand the true Reason why they affirm that the Scriptures neither teach to worship or serve God; *(a)* And why? Because they no where teach that the Light within, is God, Christ, or Jesus of *Nazareth*, and that we ought to worship and adore it as such, which would be rank Idolatry: Then no marvel that they deny the whole Christian Religion; no marvel that they throw out of their poisoned Quivers, such horrid Contempt upon the Scriptures, as Death, Dust, Serpents Meat, beastly Whore, an Idol; and that without them they could know their whole Religion. *(b.)* No marvel that they call the Gospel Ministers Conjurers, Witches, Devils, Blood-Hounds, Sodomites, Baal's Priests, *&c.* and the Bishops Monsters, because they preach out of the Scriptures *(t)* And no marvel that they extol Heathen Divinity above that of Christianity, *(d) &c.*

(a) Burrough's *Works, p.* 485.

(b) *Part* I. *p.* 19. 34.

(t) *Part* II. *p.* 155.

(d) *Part* I. *p.* 41.

Now therefore let me call *Alexander*, and hear what he can say to this Creed.——Come Friend *Alexander*, whose Sir-Name is *Wyeth*, and your Brethren *Philips*, *Whiting*, *Whitehead*, &c. let me have your Company, yonder is such a Creed of yours, newly brought forth by a Church-man, that I profess I never saw the like of it before; it contains 41 Articles, out of which for brevity sake, he has taken 12 or 15; and so far as I perceive, it doth quadrate with your ancient Principles, view the Book quoted, consider the Author *Will. Bennet*, and consult the Doctrine thereof; and then either justifie it or condemn it, for nothing less will do now.

Alexand. William Bennet was an honest Man: and in the Unity of the Body, one of our Ministers, and a great Sufferer, and our Friends *Edm. Cross*, *Will. Peart*, and others, have recommended his Works, and I will defend it to the last Extremity.

Secondly, I have read and consider'd, that the Authority thou hast brought to confute our Creed, is from the dead-killing Letter, which is Death, Dust, Serpents Meat, and beastly Ware, such as Friends never read in our Meetings; for that they neither teach to worship or serve God. And this know, that what is spoken, and consequently written from the Light within, is of greater Authority than the Scriptures, neither are they useful to us; for we had known our Religion, so as not in the least to doubt thereof, had there never been a Verse of Scripture wrote. All this, and more can I prove from the Doctrine of *Geo. Fox* our Apostle; *Geo. Whitehead*, *Edw. Burrough*, *Jf. Penvington*, &c. *(t)*

(t) *In Part* I. *and Part* II. *all these Sayings and more are proved out of their Books.*

Thirdly, We do utterly deny, That that outward Person which suffered at *Jerusalem*, was Christ the Son of God; and moreover, I do affirm, that the *Quakers* Light within, is Christ, yea, God over all, Blessed for Ever, and that to it all Power in Heaven and Earth is committed; notwithstanding thy carping at those innocent Expressions, and that we *Quakers* are the only true Church out of which there is no Salvation. *(d)*

(d) *A Ser. Apol. &c. Pag.* 146. *The Christian Qua. &c. p.* 98. Jos. Coals *Works, p.* 75, 89, 93, 105, 109. Smith's *Primmer, p.* 43. *p.* 8.

Fourthly,

Fourthly, And we affirm, that all who preach Christ outwardly, and bid People believe in him as he is in Heaven above, are false Ministers; and as such, they are no other, than Thieves, Robbers, Whitches, Devils, *Baal's* Priests, Sodomites, Blood-hounds, and Stewards of the Devil's Magazine. (e)

(e) *A brief Discovery*, &c. p. 7, 8, 9, 10.

Fifthly, And we believe the Light within is sufficient for Salvation; for all Power in Heaven and Earth is committed to it. (f)

(f) George Whitehead's *Antidote*, p. 28. Coal's *Works*, p. 89.

Sixthly, As to the Person of Christ, it was no more to his Disciples, nor is no more to us, than the Person of another Man, nor his Blood no better than the Blood of another Saint; What, can outward Blood cleanse the Conscience? Indeed, he had a Body which he wore as a Garment or outward Vessel, which was Crucified; but that outward Person (as before) we can never call Christ, for the Name Christ belongs to us that believe, as well as it did to him that suffer'd. This is your Doctrine in the Books quoted. (g)

(g) Baily's *Works*, p. 307. *The Light and Life of Christ within*, &c. p. 58. *A Quest. to Professors.* p. 27. 33.

Churchm. Well Friend *Alexander*, I find thou art a right *Quaker*, and ready to defend this Creed, right or wrong, Orthodox or Heterodox, altho' it be against the Tenure of the Gospel, and the Faith of all Christians from the Beginning. And this I offer to prove to the Face of any *Quaker* in *England*, if you will give me the Opportunity by a publick Conference.

Dissent. Come Friend *Alexander*, what canst thou say to this, wilt thou venture, or any of thy Friends, of a Publick Conference.

Alexander, 'We presume the said *George Keith*, *&c.* can produce no legal 'Commission from the Civil Authority, either by Act of Parliament, or under 'the Great Seal of *England*, Annually to hold, and erect his said Court of Judi-'cature, to summons, convict, and condemn *Quakers*, *&c.* for Heresie or He-'reticks, who are contrarywise legally Establish'd.—Therefore, we the Peo-'ple call'd *Quakers*, as free born *English-men*, do solemnly testifie against the 'Usurpation, arbitrary and irregular Proceedings of *Geo. Keith*, (and *F. B.*) *&c.* (h)

(h) *A solemn Protestation against* Geo. Keith's *Advertisement*, &c. 29 April 1697.

Dissent. Friend *Alexander*, I have seen your solemn Protestation, and find it nothing but a guilty Excuse, and that you stand self-condemn'd; first, because in every part of it, it as strongly opperates against your Challenges and Publick Disputations with the *Baptists*, at *Barbican* ann *Wheeler-street* Meetings, your coming into Churches, disturbing the Ministers. See Sect. V. It may be you may think, that when *Keith*, *Bugg*, and others of your present Opposers are dead and gone, that you can salve all, with saying, That what they charg'd you with all were Lies, Forgeries, false Quotations, *&c.* But that will not do, and that for these two Reasons, with others that might be given.

'*First*, Both Mr. *Keith* and *Francis Bugg*, have divers times, in Print, and otherwise, given you the Opportunity to acquit your selves, if you could, from the Charges exhibited against you, by offering you publick Conferences, and there, to prove you guilty of their several Charges: But this you have refus'd from first to last (except once at *Sleeford* in *Lincolnshire*, where *Fra. Bugg* prov'd his Charge so effectually upon you, that the Magistracy present order'd your Blasphemous Books to be publickly burnt at the Market-Cross). (i) and these Charges lying upon you, and you not daring to accept of a Publick Conference, in your own Defence, will be a strong Argument that you are guilty of what has been charg'd upon you, to all future Generations.

(i) *See my* Sleeford *Narrative*, &c. *Printed* 1702.

Secondly, The Books quoted by *Fra. Bugg*, will be laid up in *Christ-Church*-College Library in *Oxford*, as lasting Evidences to prove Matter of Fact, which he has quoted, out of your Books, to Generations to come; and I see no way for you to escape the just Censure of all good Christians, unless you retract your Errours, and condemn the Books that contain them; these are the two Reasons I offer to your Consideration.

Churchm. I find it in vain to perswade them to a Retractation, for that will destroy their Pretence to Infallibility; besides, they are so bold as to tell us in Print, that they see no cause to retract, but take their own Words. *Upon the whole Matter, I do not perceive that there is any occasion for us to retract any particular Passage. I provoke the whole Heard of our Adversaries to produce one Sentence relating to the Fundamentals of Christianity, which we have erroneously defended. For my part, I can declare,* [indeed, what can he not declare, to serve a

turn?] *that to the best of my Remembrance, I have not met with one Period in any of our ancient Writings, which, I cannot stand by, and with as little Difficulty vindicate as some Passages in the New Testament.* (k)

(k) Vindiciæ veritatis, &c. P. 2. Printed 1703.

Dissent. Well then, since *Geo. Fox* tells us, saying, *We do believe, that neither the* Papists, *nor* Protestants, *nor* Apostates, *nor the Sons of* Adam, *nor the* Devil *himself, can know either Head or Foot of the* Quakers *Principles.* (l) How then shall I ever come to the Knowledg of them, since they thus write one thing, and in their Meetings speak another, as I now see they do; for I have not only seen the Books quoted by you, and others, but I have sometimes gone out of Curiosity into their Meetings, and have heard them often mention *Jesus Christ*, even the same Jesus foretold of by the Prophets, and that he was the Bright and Morning-Star, yea, the Off-spring of *David*, and that by him alone they expected Salvation. This, and the like, especially of late, has been their chief Theam; yea, over and over, so that they would seem to be Orthodox in the main Point of Christianity. If then, as *Fox* says, it be so hard to know their Principles, insomuch, that neither *Papists*, nor *Protestants*, [and yet the *Quakers* I find would now be accounted *Protestants*, and as such legally recognized by the Government] nor *Apostates*, nor all the Sons of *Adam* can know by all their thinking, reading, or studying, either Head or Foot of their Principles: How then shall I know them? Pray help my Understanding in this Point, and give me a Key whereby I may know their Principles, for that sometimes I may come in Company with them, and unless I know what they hold as their Principles; How can I discourse them?

(l) The Papists *Strength, Principles and Doctrine answer'd and confuted by* Geo. Fox, p. 2. *Printed* 1658.

Churchm. Sir, you have put a hard Task upon me, I have studied the Point more than forty Years; yet, I profess unto you, I am still learning, to know the Bottom and Top, the Foundation and Top-stone of the *Quakers* Principles, for they are as deep as Hell, and yet with *Lucifer* they mount to the Stars: However, I will give you the best Method that I know of, to understand them. It is by Art, and some Study, and a watchful Eye, and a quick Ear, together with the Use of a little sort of Transubstantiation. Without a Mixture of all these Ingredients, it is impossible to come to a competent share of that Knowledg: As for Example, in the Latin Tongue, these Nouns ending in *lis*, make the Superlative, by changing *lis* into *limus*: as, *Humilis, humillimus*; *Similis, simillimus*; *Facilis, facillimus*; *Gracilis, gracillimus, &c.* Without which Change, they could not be Nouns of the Superlative Degree. In like manner, the *Quakers* transubstantiate the Words and Sense of the Scripture, by changing the words, *Jesus* and *Christ*, into the words *Light within*; which when done, they are Deceivers in the Superlative Degree: for when ever you hear them in their Meetings, preach up *Jesus* and *Christ*, they mean not a word of it as you mean, for by a sort of Transubstantiation, they have changed the Person of Christ, and the Sense of both Letters and Words, into a Light within; which, as *Fox* says, no body can understand but themselves: I mean, what that Light within is in all its Parts, Shapes and Features; yet thus much I have gained by long Experience, and thus much I am willing to teach you: Namely, that whenever they in their Preachments, mention Jesus Christ, or any one Article of the Christian Faith, you may take it for granted, that they mean not as they say, nor as other Men mean. So that *Geo. Fox* was much in the right of it: for as the Latins have taught me to change *lis* into *limus*, to make it a Superlative, so have the *Quakers* taught their Disciples to change the Words *Jesus* and *Christ*, into the words *Light within*, thereby to confound the Language and amuse the World, and to render themselves grand Deluders in the Superlative Degree. (x)

Which every English Scholar does not understand.

(x) *Excellent Translators.*

But as no Schoolmaster can teach another farther than he is taught himself, so am I willing to inform you to the utmost of my Learning in the School of *Quakerism*, and therefore I shall give you another Simily, *viz.* Do but change the Vowels, *a, e, i, o, u.* into *u, o, i, e, a.* and take the last for Vowels, also *l* for *r*, and *m* for *n*, and it will lead you partly into the *Quakers* Road. I will give you an Instance from Fact: When *Henry Foster*, my self, and others, were Prisoners in *Wisbech*-Goal for *Quakerism*, *Anno* 1663, or thereabouts, he courted *Mary Bruce* of *Chatterice*, in the Isle of *Ely*, and writing a Letter to her, to every Bodies view in the Chamber; for he thought perhaps, as *Fox* did touching the *Quakers* Principles, that neither *Papists*, *Protestants*, *Apostates*,

nor

nor all the Sons of *Adam* could find out Head or Foot of his Letter. Well, he went on thus, Doul nuly tho mort thild duy I hepo te so thoo aaholo aao shuz huao u nolly nooting, &c. Upon which casting my Eye, and knowing he courted *Mary Bruce*, I observ'd the change of Letters in the first two Words, *viz.* her Name, I at last follow'd his Pen, and soon made my self Master of his new Trasubstantiating the Letters and Sense of them, *viz. Dear* Mary, *the next Third Day I hope to see thee, where we shall have a merry Meeting.* And when he had finish'd his Letter, I said to him, 'Henry, pray let me 'see thy Scribble, and this Nonsense of thine. Which he readily did, thinking himself as safe as any *Quaker*-Teacher, and as sure not to be understood. I took his Letter, and read it roundly, with very little Hesitation. 'Well, 'said *Henry*, I will never trust such an Eagle-ey'd Fellow again. I write what is plain Fact, unless I miss in some of the Words in Transe-hand, *ut supra*; and now to apply it. *Transe-hand.*

And therefore when you go into their Meetings, and hear them preach up *Christ Jesus*, you may depend on it, they mean nothing but their *Light within.* When they call him the *Door*, the *Way*, the *Truth*, and the *Life*, they mean nothing but their *Light within.* When you hear them call him, *The Lamb of God, the Holy, Harmless, and Undefil'd, separate from Sinners, made higher than the Heavens*, they mean thereby nothing but their *Light within*, and the *Heaven within them.* When you hear them call him, *The Author of Eternal Salvation, the Author of the true and living Faith, the Hope of their Salvation*; they mean nothing thereby but their *Light within.* When they call him, *The tryed Stone, elect and pretious*; *the Foundation of many Generations*; *the Top and Corner* Stone; *the Root and Off spring of David*; *the Bright and Morning Star*, they mean nothing thereby but their *Light within.* [which they grant to be in all Heathens, and therefore they exalt Heathen Divinity, above that of the Christians, who say, they had not known there had been a Christ, except the Holy Scriptures had revealed it, *i. e.* made it known to them. (*m*)] When they call him, *The Word which was in the Beginning*; *which was with God, and which was God, by whom the World was made, and that without him nothing was made that was made*; they mean thereby nothing but their *Light within.* When they call him, *The Word of God, and express Image of his Father's Glory*; yea, *the Son of the Highest*, they mean by all this nothing but their *Light within.* When they say he is above all, *God Blessed for ever*, they mean thereby nothing but their *Light within.* For, says *Geo. Whitehead*, *we may see cause otherwise to word the Matter, and yet our Intentions the same.* (n) As in their Positions to the Parliament, where they word their Matter to gain their Point, most excellently well in many things, whilst yet they mean not a word of it as other Christians, nay, as all Christians do, and ever did; as I have made appear from their most Authentick Authors, nor have they Brow enough as yet to deny it. (*o*)

(m) *See* Part 1. *Pag.* 41.

(n) *The Counterfeit Conv. p.* 72.

(o) *See* Part II. *Pag.* 91. *to* 115.

So that upon the whole Matter, I must conclude with Bishop *Jewel*, saying, 'Good Reader, if thou wilt examine our Doings, I beseech thee to examine, 'search, and prove what hath been wrote on both sides, and then judge uprightly, and impartially, and do not suffer thy self to be beguiled with Shews 'and Shifts; by their new Art of coining Words, transposing Letters 'and translating the Sense, (for said he) what Man will seem to deal so plainly as a Juggler, he will strike up his Sleeves, make bare his Arms and open 'his Hands and Fingers, and lay all things before thee, and bid thee behold, 'and then thou wilt think him to be no other, but a good plain dealing Man, 'and marvel that thou shouldst possibly be deceiv'd. And yet indeed, his 'whole Drift, Skill and Design, is nothing else but to deceive thee; and the 'more simply and plainly he would seem to deal, so much the more he will 'deceive thee, otherwise he were no Juggler: Thou shalt think thou seest all, 'and yet seest nothing: Thou shalt think thou feelest it sensibly with thy 'Fingers, that thou holdest it fast, and canst not loose it; and yet shalt open 'thy Hands and find nothing. So easie a thing is it to enveagle thy Senses.

For observe *Article* 5, and 25 in their Creed, where they teach to believe in, and obey their Light within. But do but read the Evangelists and Apostles Writings, and thou wilt find, that Jesus Christ, and not a Light within, was the Object of the Christians Faith. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have Everlasting*

ing Life. He that believeth on the Son hath Life; he that believeth not on the Son, [but only in a Light within] *shall not see Life. His Disciples believed on him. This is the Work of God, that ye believe on him* (Jesus of Nazareth) *whom he hath sent. Dost thou believe on the Son of God* (said our Saviour to the Man born blind, and whom he had cured) *the Man answer'd, and said, Who is he Lord, that I might believe in him; Jesus said unto him, thou hast seen him, and it is he that talketh with thee: and he said, Lord, I believe, and worshipped him.* (p)

(p) Joh. 2. 11. 3. 16, 18, 36. 4. 39, 42, 51, 53, 6. 29, 69. 8. 24. 9. 35, 36, 37, 38.

Dissent. I grant the Quotations in these two Sections are mostly new, yet I find the Matter is as old as *Quakerism*; for I find, that both in their Creed, and by what you set forth in other of their Books, that they account and teach that their Light within is God; (q) and I would therefore desire to know after what manner they pray, and to whom they pray, and how and what they worship, and in whose Name they pretend to work Miracles.

(q) *See Part* II. *Pag.* 101, 115. 118.

Churchm. All this you shall have, if you observe Sect. VII, IX, XII. But for their Praying, I will give you an Instance, only I must take Leave to change their Words, God, Lord and Christ, and Gospel for Light within according to their Creed.

(r) *Judgment fixed*, &c. Pag. 354, 355, 356. 357, 358.

Geo. Whitehead's *Prayer, containing about five Pages.* (r)

'O Thou Heart-seaching Light within, and Righteous Judge of all, unto Thee I make my Appeal and Supplication against this jealous, dividing, rending Spirit (s) that hath appear'd in open Contention.—— Thou knowest the Integrity of my Soul before Thee,—and that I have not sought to exalt my self, nor any Popularity, Party, or Interest to my self. (t)

'And, now O Light within, behold how true Love and Tenderness is rejected by thy Adversaries, and how thy Holy Spirit is offended! Behold, and judg the Bitterness of their Spirits,—— their Crucifying thy Son the Light within.

'O Light within, Light within, look down, behold and judge for these things; ——Thou knowest, O Light within, that tho' thou hast endu'd me with a Christian Spirit, and with Faith, Patience, and Rejoycing under all my Sufferings,——yet Thou hast also endu'd me with the Spirit of Righteous Judgment, Understanding, and Zeal for the Glory of thy Holy Name and Truth; and hast, raised me up in the Defence of the Light within, to vindicate Thy Truth and Innocent People, who are Lovers of Peace and Union in Thy Son the Light within. (u)

'And now, O Light within, I humbly pray thee preserve thy Lambs and tender Babes.——Oh! my Light within, in these my Labours and Endeavours, as I have eyed Thee, and thy Council, and Thou hast been with me, for which I praise thy Name. So, I recommend all to Thee, to manifest the real intent of all, and to plead and justifie my Cause, (w) it being thy own Cause, and the Cause of thy whole Heritage. *Amen, Amen,* saith my Soul.

George Whitehead.

(s) *Who ever were more guilty hereof than the* Quakers?

(t) George, *If thy Light know anything, it knows that thou art a grand Lier in Fact. See* Part I. Pref. Pag. xv, xvi, xvii, xviii. Part. II. Pref.

(u) *Geo. view the recited Pages, and blush, if thou beest not past Shame.*

(w) *That, Geo. neither thy Light within, nor thy self is able to do. View the Pages recited in Part* I. *Part* II. *and any other Books.*

I have here set forth the principal Parts of *Geo. Whitehead*'s Prayer; from whence observe, *First*, his Railing to his God, *i. e.* his Light within, against such as would not submit to *Geo. Fox*'s Order for Womens Meetings. (x) *Secondly*, His Self-exaltations, as one endued with Righteous Judgment, Understanding and Zeal. *Thirdly*, that in the whole Prayer, there is not one word of Confession of Sin, or begging God's Pardon for the sake of Jesus Christ. *Fourthly*, That tho' I have changed the words which *Geo. Whitehead* stole to make his Prayer seem plausible, *viz.* The words, *God, Christ, Lord, Gospel*, into the Light within, yet I do assure the Reader, I have not wronged his Sense, if he be one with his Brethren; if not, let him disown the recited Creed in Sect. I. and those Books of theirs quoted (y) by me, referr'd to in the Margin, or give me a Publick Meeting to defend himself, his Cause, and his and his Brethrens Doctrine, in the Face of the World; till then let him not complain, mutter and perplex himself to see *Quakerism* thus Anatomis'd.

(x) *For what was the Controversie then.*

(y) Part II. Pag. 100, 101, 102, 103.

Dissent. Having seen the *Quaker's* Creed, and an Explanation of it, and their manner of Praying: *First*, not for, but against their Enemies. *Secondly*, Their Self-

Self-Exaltations as People endued with Righteous Judgment, and Underſtanding and Zeal. *Thirdly*, That they make no Confeſſion of Sin. I now deſire to ſee their Commandments.

Churchman, That you ſhall, eſpecially thoſe moſt eſſential to *Quakeriſm*, which are in Number Ten; and not one of them deny'd to be their Commandments by *Geo. Whitehead*, in his Reply to them, (*x*) in his pretended Anſwer to my Book, *The Pilgrim's Progreſs from* Quakeriſm *to* Chriſtianity, *&c.* Firſt Edition, Pag. 16, 17.

(*x*) *A Ramb. Pilgrim*, p. 23. *Printed* 1700.

The Quakers *Ten Commandments.*

I. 'THou ſhalt not pay Tyths to the Covetous Prieſts, nor to the Antichriſtian Impropriators.

II. 'Thou ſhalt not Marry by, or with a Prieſt.

III. 'Thou ſhalt not put off thy Hat in Reſpect to thy Superiors.

IV. 'Thou ſhalt not ſhut up thy Shop on the World's Holy-Days, Faſt-Days, *&c.* at the Command of the World by Magiſtrates, [but keep them open in Contempt of Authority.]

V. 'Thou ſhalt not pay towards the Repair of Pariſh-Churches.

VI. 'Thou ſhalt not pay towards the Trained-Bands, nor carry Guns in thy Ship.

VII. 'Thou ſhalt not wear Lace, nor Ribbands, nor Skimming-diſh Hats, nor ſhort Aprons, nor Slits on your Waſtcoaſts, nor long Scarfs like fly-Colours, nor unneceſſary Buttons.

VIII. 'You ſhall have Womens Meetings diſtinct from the Men, once a Month, at the Country Town, about ten of the Clock, to get a little Stock.

IX. 'Thou ſhalt call the Days of the Week, and the Names of the Month, First, Second, Third, *&c.*

X. 'I command ye in the Preſence of the Lord God, that ye judge not one another, neither lay open the Nakedneſs [meaning the Wickedneſs] of ſuch as be in the Unity; this is the Word of the Lord unto ye. I charge and command ye in the Preſence of the Lord, to ſend this Epiſtle among all Friends and Brethren every where to be read in all Meetings: To ye all this is the Word of God.

Geo. Fox. (a)

(a) *Several Papers given forth by* Geo. Fox, *&c.* p. 60, 62.

Theſe are the poſitive Commands of the *Quakers*, and to which Obedience is requir'd, as I could prove at large out of their Books; but ſince *Geo Whitehead* in his Anſwers denies them not, 'tis needleſs; only the laſt I thought meet, to ſhow how they charge their Diſciples to read their own Epiſtles in their Meetings, yet never read, or recommend to be read in their Meetings, one Chapter out of the Old or New Teſtament for 50 Years together; but one thing is worth noting in *Whitehead*'s Anſwer. (*b*)

(b) *A Ramb. Pilgrim*, &c. p. 23.

(z) *A Ramb. Pilgrim*, &c. p. 23, 24.

(a) *The* Pil. Rrogreſs, *&c.* p. 16, 17.

Firſt, For obſerve *Geo. Whitehead* in his Book (*z*) complains bitterly of theſe Commandments, in that I ſet them in my Book (*a*) in Oppoſition to the Commands of God by his Servant *Moſes*: And after ſome Complaints, as that I ſaid, *Thereby they made the Laws of God of none effect.* Well, *Geo.* was much perplex'd thereabout, and anſwer them he willingly would, but could not deny them to be Commands; he would, but dar'd not: What then? Why, he recites the I, II, III, and skips the IV, V, and VI; thoſe were too heavy for him to meddle with: Then he proceeds, and cites the VII, VIII, IX, and X. And thus goes on, (not denying them, or any one of them to be the Commands of the ſecond *Moſes*) ſaying, *Thus* F. B. *has invented a Method of forming Commands: How idle and impertinent does the Man appear herein?* But, why idle and impertinent? Was it becauſe I publiſh'd the *Quaker*'s Commandments; which when compar'd with the Commands of God by *Moſes*, are indeed both idle and impertinent; yet unleſs obey'd, none among them are eſteem'd right *Quakers*, but Apoſtates, and Denyers of their Faith. So eſſential to the Conſtitution of *Quakeriſm* do they account them.

Diſſent. But ſince *Geo. Fox* is ſo plain as to tell us, *That neither Papiſts, nor Proteſtants, nor Apeſtates, nor the Sons of* Adam, *nor the Devil himſelf can tell either*

either Head or Foot of the Quakers *Principles*: Will they at any time pretend to be plain and intelligible in their Writings, and desirous to be understood?

Churchm. Pretend, yea, and most of all when they do not intend it. I know this will anger them: What, pretend, that which they never intend? Yes, verily, that's the Case; (*b*) for, says Mr. *Faldo*, &c. *The* Quakers *preach another Gospel, and endeavour to seduce well-meaning Souls, to whom they speak in unintelligible Words, and from whom they hide the Poison of their Antifundamental Principles.* (t) To which, *William Penn*, in the Name of the *Quakers*, thus reply'd, *It hath been our great Unhappiness that we have not been hitherto known, as we are; for since we evermore desire to be unveil'd to God, there is no reason why we should abscond our selves to Men: No, would we were known of Men, as we are known of the Lord; but such is the Impudance of our Adversaries, that whilst we seek* nothing more *than to be understood, they would have the World believe we glory in being unintelligible, and seems to make the whole Drift of their Discourse a Discovery of us, (d) who instead of pulling our pretended Mask off, puts a frightful Vizard on, and then leads us up and down in their Dialogue for a Sight.* (e) *That we should say one thing and mean another, is by a natural Consequence to call us the worst sort of Knaves,* [a thing most true] *by how much a Deception in Matter of Eternal Moment, is more impious than any Cozenage about things of this Life: What, have we no Honesty? No Conscience? No Fear of God before our Eyes? You our Adversaries have unworthily traduc'd the Reputation of those who dare meet you* (f) *upon a publick Test, to prove their Integrity to God and Man. For if what we have charged upon us be true, I shall freely acknowledg that a* Quaker *is quite another thing than a Christian*; [and no more than is true] *nay, were we what they represent us to be, the severest Judgments and Plagues of God, we might justly expect to be our Portion for ever.* To this, add Mr. *Faldo*'s Opinion of their high Professions and most serious Appeals and vehement Protestations, and then no wonder they should thus dissemble. (*h*) And thus I finish this Section, and shall proceed to their Practice, which stands upon the same Bottom; namely, Hypocrisie.

(b) *And the grand Reason why neither* Papist, Protestant, *&c. can know either Head or Foot of their Principles.*

(t) *A just Rebuke*, &c. p. 8.

(e) *And a necessary Work too.*

(d) *Reason against Railing*, &c. *by* W. Penn *and* G. Whitehead's *Epistle.*

(f) *A Lye spoken in Hypocrisie.*

(g) *A just Rebuke*, p. 8, 9. *Reason against Railing*, &c. p. 2. 4.

(h) *See Part* II. p. 71.

SECT. III.

Hints at the Prevalency of Mahometism, *Cautions against the like Danger. How* Fox, *&c. parallel the* Jesuists, *as well as St.* Francis *and St.* Dominick. *The Comparison warranted, by the late Learned Dr.* Stillingfleet, *Bishop of* Worcester, *and other Divines of the Church of* England.

HAving by the former Parts, together with the two former Sections, given a System of *Quaker*-Divinity, I now descend to their Practices resulting from such Principles, which I find in the main, to be like unto *Ignatius Loyola*, the Founder of the *Jesuists*; St. *Francis*, St. *Dominick*, *&c.* and that their Prevalency, like that of *Mahomet*, with this Exception; that *Mahomet* carry'd his Designs on with Force of Arms, these with Hypocrisie, and that with equal Resolution, and Danger to the Christian Religion. (x)

(x) *See Part* I. p. 4. 5, 6, 7, 8, 9, 10.

As to *Mahomet*, I have read, that when *Mahometism* was first set up, what a modest Countenance it put on, in order to deceive Mankind; for as my Author observ'd, It found great part of the World illuminated with Christianity, indued with active Graces, Zeal and Devotion; and Establish'd within it self, with Purity of Doctrine, Union, and a firm Profession of the Christian Faith, tho' greatly shaken with the Heresies of *Arius* and *Nestorius*; yet, thro' the Neglect of some, and want of Zeal in others, who thought the Church in no Danger, *Mahometism* prevailed by little and little; and where the Arms of *Mahomet* prevailed, he proclaim'd a free Tolleration to all Religions, courting the Christians, drawing his Tenents and Doctrines in some Conformity to that Rule, confessing Christ to be a Prophet greater than *Moses*; that he was born of a Virgin; that she was free from Original Sin, and the Temptations of the Devil; that Christ was the Word of God, and is so stiled in the *Alcboran*, and

and cured Diſeaſes, raiſed the Dead, and worked many Miracles, and by his Power his Diſciples did the like. (y)

(y) Alchoran, p. 63. 115.

In this manner they ſeemed to make a League with Chriſtianity, to be Modeſt, Charitable, and Well-wiſhers to its Profeſſors, ſaying, in his *Alchoran*, 'O Infidels, I do not adore what you adore; and you do not adore what I 'worſhip; obſerve you your Law, and I will obſerve mine. And for a farther Aſſurance of his Tolleration of Chriſtianity, and Evidence to the World, that his Intention was neither to perſecute nor extirpate their Religion, he made a Compact with them, which is too large for me to recite in this place. 'But '(ſays my Author) mark how well *Mahomet*, in the Sequel, obſerv'd this 'Law, when his Government increaſed. At firſt, he ſaid, If you adore not 'what I adore, let your Religion be to you, and mine to me, and other Pro-'miſes of Tolleration and Indulgence to the Chriſtian Religion. But when his Power encreaſed, he changed his Note into harſher Terms, and his Edicts then were for Blood and Ruine, and Enſlavement of Chriſtians: 'When you 'meet with Infidels, ſaith he, cut off their Heads, kill them, take them Priſo-'ſoners, bind them, untill you either think fit to give them Liberty, or pay 'their Ranſome; and forbear not to perſecute them, untill they have ſubmit-'ted. (i) I might be more large, but this is ſufficient to give us a Caution to beware, of the like Fate from the like modeſt and fair Pretences, when ſuch Impoſtors have not Power to effect their Deſigns: For at firſt, the *Mahometan* Religion ſeem'd as ſilly, as *Quakeriſm* once appear'd to be, and as little Probability to prevail, as the *Quakers* now ſeem to have; yet *Mahomet* confeſſing to ſome Truths, (as the *Quakers* to ſerve a turn will) that *Chriſt* was the Word of God, *&c.* as above-obſerv'd: (k) And thereby gain'd ſome weak and unſtable Chriſtians to his Deluſions, (as the *Quakers* have to theirs) he with the Help of *Sergius* the Monk, wrote his *Alchoran*: as *Geo. Fox*, with the Help of *Geo. Whitehead*, and others, wrote his Journal. For alas! *Mahomet* was ſuch another Schollar as *Fox*: But when *Mahomet* grew ſtrong enough, he threw off his Vizard, and ſo will the *Quakers*, if we may know their Principles by their Words. (l)

(i) *The Preſent State of the* Ottoman *Empire*, &c. *by* Paul Rycaut, *Eſq*; lib. 2. p. 98. to p. 103.

(k) Alchoran p. 8. 34, 63.

(l) *See Part* I. p. 4, 5, 6, 7, 8, 9, 10.

The Tranſlator of the *Alchoran* gives us an Account, that ſome of the moſt rational *Mahometans* have thus excus'd the Ridiculouſneſs and Contradictions of their Prophets *Alchoran*, ſaying, *That* Mahomet *wrote an Hundred and twenty Thouſand Sayings; whereof three Thouſand only are good, the Reſidue are falſe and ridiculous.* Yet is the whole eſteem'd ſo ſacred, that upon the Cover thereof, is inſcrib'd, *Let none touch it but he that is clean.* So that theſe rational *Mahometans*, however convinc'd of the Nonſence of the *Alchoran*, dare not condemn it under their Hands: (m) Even ſo it is with the *Quakers*, the moſt modeſt and rational amongſt them are convinc'd of the Ridiculouſneſs and Falſeneſs, as well as Nonſence of *Fox*'s Journal, and others of his pretended Books, but not a Man of them will under their Hands condemn the ſame; notwithſtanding that of *Geo. Fox*'s Hundred and twenty Thouſand Sayings, there are ſcarce to be found Twenty good ones, at leaſt to a good Purpoſe and Deſign. I come in the next place to conſider, the Reſemblance between the *Jeſuits* and the *Quakers*, and to warrant my Proceedings therein, I ſhall quote, for my Authors, ſome of the Eminent Divines of the Church of *England*, tho' they and the *Jeſuits*, did not come fully up to the Stature of *Geo. Fox*; *For*, ſays *William Penn*, *thou dear* George *excelleth them all.* And indeed; ſo I think he did, in Pride and Hypocriſie; as in the Sequel, before I have done, I ſhall prove. I have a Book by me, wrote by the late Learned, Pious, as well as Zealous, Biſhop *Stillingfleet*; (n) which, were I to draw a Parrallel between the *Jeſuits* and *Geo. Whitehead*, *William Penn*, and a few others of *Fox*'s moſt Eminent Diſciples, it would be very uſeful; *For*, ſays the Biſhop, *as to an Enthuſiaſtick way of Religion, I ſhall now prove, that there have not been greater Enthuſiaſts among us in* England [at leaſt under my Obſervation] *than have been in the* Roman Church; *all the Difference is, they have been ſome always, others for a time, allow'd and countenanc'd, as well as encourag'd by thoſe of the Church of* Rome. *But among us, they have been decry'd, and oppoſed by all the Members of the Church of* England. (o) Again, I find therein two Romiſh Saints, St. *Francis* and St. *Dominick*, but they come not up to the Size of *Fox* and *Nayler*, yet may be compar'd to them; in that the *Quakers* have given them full as great Appellations, *viz. The two great Lights of Heaven*,

(m) *The Tranſlator to the Reader*, p. 2. *of the* Alchoran.

(n) *A Diſcourſe concerning the Idolatry of the Church of* Rome. *Second Edit.* p. 209.

(o) *I could wiſh we could ſay ſo now.*

Heaven, the two Trumpets of Moſes; *the two Cherubims; the two Breaſts of the Spouſe; the two Olive Branches; the two Candleſticks; the two Witneſſes; yea, almoſt all the two's in the Bible* (ſays the Biſhop) *except the two Thieves.* (p)

(p) *Pag.* 233. ibid.

Ignatius Loyola, *and the reſt, were three Days kept in the Convent; and after that, were committed to cloſe Priſon, where* Ignatius Loyola *preached to the People with great Zeal, who now flocked in great Numbers to him, who gloried as much in his Sufferings, and talked at the ſame rate, that the Ring-leaders of the* Quakers *are wont to do among us, and juſt with the ſame Reſolution.* (q)

(q) *Pa.* 275. ibid.

I might proceed to many Paſſages, wherein the *Quakers*, and the *Jeſuits* agree, but ſince my Buſineſs at this Time is chiefly with *Fox* their Founder, and his Works, and that amongſt all the Hereticks I read of among the *Papiſts*, in this Book, *A Diſcourſe, &c.* none come up to equallize *Fox*. And alſo by reaſon that the *Quakers* are reſolv'd, in Oppoſition to all that have been ſaid of him to exalt his Name, and to raiſe his Fame above all the Sons of Men for this thouſand Years: *Firſt*, by Re-printing a large Folio call'd his Journal; *Secondly*, another Folio of his Epiſtles, and now this Year another Multifarius Folio of 11 or 1200 Pages. I ſay, for theſe and the like bold Attempts of the *Quakers*, in their Exaltation of *Fox* their Founder, I ſhall cheifly attack him, and in him all the whole Herd of *Quakers* that own him, as their Apoſtle; and therefore I proceed to one Paſſage more, *Viz.* 'Ignatius Loyola and the 'reſt determined to go to *Rome*, and ſubmit themſelves wholly to the *Pope's* 'Pleaſure: And in the mean time wander about the Country, preaching in 'the Streets and Market-places, (r) and making Uſe of Bulks of Shops for their 'Pulpits, inviting People to hear them, and no doubt converted many, as 'their Followers, the *Quakers*, have done from the Uſe of Lace and Ribbonds. *Ignatius* had a Viſion, which was, that lying in a Trance, which was 'frequent with him as well as *Mahomet*, he ſaw God the Father commending 'Ignatius Loyola and his Brethren to his Son *Jeſus*, bearing his Croſs; whom 'he very kindly received, and ſpake theſe Words with a Smile to *Ignatius*, 'I will be favourable to you at Rome, which gave him and his Companions 'great Comfort. At *Rome*, hearing the Fame of St. *Benedict* and his Revelations, or remembring them in the Legends, he with-draws to the ſame 'Place, *Mont-Caſſino*, and there it fell out luckily (that he might come behind 'none of them in Viſions) That as St. *Benedict* ſaw the Soul of *Germanus* go 'to Heaven, ſo did he in the very ſame Manner, the Soul of *Hozius*, one of 'his Society; and a little after, as he was praying to the Saints, he ſaw *Hozius* 'among them all. —— A Cardinal commending *Ignatius Loyola*'s Buſineſs to 'Pope *Paul* III. The Society of *Jeſus* was confirm'd by the Pope's Bull, *Octo-* 'ber 3. *Anno Domini*, 1540. to the Joy of *Ignatius*'s Heart, and ſoon after he 'was made General of the Order. ——And now (ſays our Biſhop) let the 'World judge, whether there hath appear'd a greater Enthuſiaſt, or Pre-'tender to Revelations, than *Ignatius* was, ſince the Days of *Mahomet* and 'St. *Francis*? Methinks they might be aſham'd to brand us with the Phanati-'ciſm of the *Quakers*, for any one who compares them, *viz.* The *Quakers* and 'Jeſuits together would imagine, the Life of *Ignatius Lyola* had been their 'great Exemplar. I know not (continues our Biſhop) whether any of that 'innocent and religious Order of the *Jeſuits*, had any hand in forming this 'new Society of *Quakers* among us, (as has been frequently ſuggeſted) but if 'one may gueſs the Father by the Child's Likeneſs, *Ignatius Loyola* the Founder 'of the *Jeſuits*, was at leaſt the Grand-Father of the *Quakers*. (s)

(r) *As the* Quakers *did till they got their Order tollerated by Act of Parliament.*

(s) *Pag.* 279. *to Pa.* 282. ibid.

Indeed this late Biſhop and learned Divine has ſo excellently diſplay'd the Features of *Quakeriſm*, and ſo worthily and warrantably ranked the *Quakers* and *Papiſts* together, both in their Blaſphemy, Idolatry, and mad Enthuſiaſtick Notions throughout this his excellent Book, *A Diſcourſe, &c.* that it is worthy to be written in Letters of Gold, and fit to be laid up in every Study of the Learned. I might alſo take divers publick Teſtimonies againſt *Quakeriſm* from the late learned Biſhop of *Lincoln*, and others in the Margin, (t) but at this time ſhall content my ſelf with a Paſſage of a learned Divine of the Church of *England*, (u) and with it ſhall conclude this Section.

(t) *Of Part* I. *Pa.* 25, 26.

(u) *The good old Way, &c. Pag.* 221, 222.

'But of all the Sects which are among us, undoubtedly the *Quakers* have 'been, and are moſt eminently ſerviceable to our common Adverſary; for 'their Principles are ſuch, as could not come out of any other Mint but

'the

'the *Jesuits*. And truly no Opinions can more resemble theirs, than those 'that are held by that crafty and perverse Sect: Do they (the *Quakers*) not 'think themselves as infallible, as the *Romanists* think the Pope himself to be: 'And do they not say, that one Reason, why they divide from us, is, because 'we confess our selves to be Men subject to Error? Do they not lower the Ma-'gistrates Authority, (as the *Jesuits* do) and by all imaginable Methods en-'deavour to render him contemptible; do they not vilifie the Holy Scrip-'tures, (as the *Jesuits* do) and call the Bible a dead Letter, [Dust, Death, 'Carnal, Serpents-meat, Beastly-ware, accounting their own Speakings and 'Writings of greater Authority than the Holy Scriptures?] Do they not 'cry up the Light, the Light, just as the *Jesuists* cry up Tradition, Tradi-'tion? Do they not think themselves to be the only People of God (*w*) (as the 'Jesuits Account their Faction to be) and account all others, who are not of their 'Communion, Reprobates, and Damned Persons? Do they not take it for 'granted, that they are perfect and cannot sin [since it appears they are too 'proud to ask God Forgiveness of Sin?] Why, do but turn the Tables, 'and behold it is *Jesuitism* upon which they build their Doctrine of meritori-'ous good Works; for where there is no Perfection, there can be no Merit. 'But the most lucky and advantagious Principle that ever was infused into 'them, is this, That they must not by any means Swear, (*x*) tho' call'd unto it 'by lawful Authority: The *Jesuit* was no Fool when he taught them this; for 'hereby they keep out of Harm's way, and shelter themselves from a Neces-'sity of taking any Oaths, either of Supremacy, or Allegiance; this Principle 'therefore they do arrantly guard, and make many Proposals, that they be 'allowed this: And as long as 'tis allow'd, it will be impossible to hunt our 'Enemies out of the Herd, or to distinguish indeed between *Quakers* and *Jesu-'its*. By this, any Unprejudic'd Man may see, that this sullen and dogged 'Sect, is the *Jesuits* natural and undoubted Issue, tho' like other Bastards are 'asham'd to own their Fathers.

(w) *See their Books the* Quakers *Challenge*, pag. 6.

(x) *Nor will they subscribe the Abjuration Act, Association Act, or give any good Security to the Government.*

SECT. IV.

Shews that Geo. Fox *follow'd the Steps of* Simon Magus *and* Menander, *from the Testimony of* Justin Martyr, Irenæus, Erasmus; *as also his Fellow Founder of* Quakerism, James Nayler.

HAving not in Sect. III. found a Man of the full Size and Stature of *Geo. Fox*, in Self-exaltations, Luciferian Pride, and deep Hypocrisie, as well as Blasphemy, Idolatry, and impudent Boldness, I am at last come to his Peerage and equal Stature; namely, *Simon Magus*, of whom the Holy Ghost has given this Character by St. *Luke*, *Acts* 8. 9, 10, 11. *viz. There was a certain Man call'd Simon, which before time in the same City used Sorcery, and bewitched the People of Samaria, giving out that* himself was some great one; *to whom they all gave Heed from the least to the greatest, saying,* This Man is the great Power of God: *And to him they had Regard, because that of long time he had bewitched them with Sorceries.*

I shall next shew the Churches Testimony against this *Simon Magus*, by several Learned Members thereof, that so it may the better appear wherein *Geo. Fox* and *James Nayler*, the first Founders of *Quakerism*, follow their Steps, and tread the same Path; and this may still help us to know the *Quaker's* Principles, notwithstanding what *Geo. Fox* says to the contrary, *viz. That neither Papists, nor Protestants, nor Apostates, nor the Sons of* Adam, *nor the Devil himself can find out either Head or Foot of the* Quakers *Principles* (*y*). And I shall begin with the Testimony of *Justin Martyr*; as in Mr *Pool's Synopsis* (*z*) *Many ador'd him as the Supream God; they gave heed to him; they believed and obeyed what he taught; they placed their Hopes and Confidence in him.* Now in the Sequel I shall shew, that the *Quakers* ador'd *Geo. Fox* as the Supream God; that they gave heed to him; that they believed and obeyed what he taught; moreover, that they placed their Hope and Confidence in him. But *Secondly*,

(y) *The Papists Strength*, &c. p. 2.

(z) Pool's *Synopsis of the Critticks*, pag. 1462.

Eraſmus in his Learned Paraphraſe on that place in the *Acts*, gives this Character of *Simon Magus*, ſaying, 'A Man there was among the *Samaritans*, called 'Simon, a Deceiver of the People, and a Practiſer of Deluſions and Inchantments; who before *Philip* came, practiſed in that City Magick Arts; and 'by his counterfeit Miracles and monſtrous Things againſt Nature, made 'the *Samaritans* fond of him, who by Means of ſuch Falſhood and Deceit, a 'vaunting himſelf before the ſimple and plain People, who were inclin'd to 'Superſtition; boaſting that he was an excellent Prophet, unto whom all the 'Samaritans, from the higheſt to the loweſt, gave good Heed. But nothing 'did he do in the Name of Jeſus, (a) and therefore they, as People aſtoniſh'd at ſuch Sights, which he either feigned by crafty Juggling, or elſe 'brought to paſs by the Help of the Devil; (b) ſaid, this Fellow is God's own 'right Hand, which is called Mighty. Many a day had he been with them, 'and long had he made them dote upon him, by means of his Sorceries; 'and therefore when he had once gotten him a Name of great Eſtimation 'among them, many believ'd him in all he taught. But after *Simon* perceiv'd '*Philip* able to work Miracles indeed, even at the Invocation of the Name 'of Jeſus, many of the *Samaritans* forſook him, and receiv'd the Faith of 'Chriſt Crucified.

(a) Simon, like Fox, did no Miracle in the Name of Jeſus.

(b) As Fox has been ſaid to do.

And that the *Quakers* may ſee, if they be not wilfully blind, even as in a Glaſs; the very Foot-ſteps of *Simon Magus* in *Fox*'s Journal, in his Folio of Epiſtles, as alſo in the laſt Folio of about 12 Hundred Pages, *viz. Goſpel-Truth Demonſtrated*, if they would read and conſider them: I ſhall therefore add to theſe Concurrent Teſtimonies, touching *Simon Magus*, the Churches Teſtimony out of the ancient Eccleſiaſtical Hiſtory of the firſt ſix hundred Years after Chriſt; and the rather too, for that one of their ſubtil Scribes, *Daniel Philips* approves thereof, (r) by his quoting Authority for Womens Preaching, tho' nothing to the purpoſe, but wholly forreign to the Matter; as I may ſhew hereafter, but to the Matter.

(r) Vindiciæ veritatis, &c. p. 153.

'*Simon Magus* the Sorcerer, being a *Samaritan* of the Village *Gittou*,—— he 'came to *Rome* in the time of *Claudius*; he called himſelf a God, he was there 'honcur'd with a Picture, (d) having this Superſcription, Simoni Deo 'Sancto. Had to his Yoke-mate, one *Helen*, whom *Irenæus* called *Selon*, a 'Witch, and a common Harlot, (e) who ſaid, He was the Son of God, deſcended from Heaven. *Peter* foiled him in *Samaria*, whence he fled for 'Shame; and leaving *Samaria* and *Judea*, he ſailed from Eaſt to Weſt, thinking to live at his Heart's Eaſe; and came to *Rome* under *Claudius*, where '*Peter* alſo being ſent, no doubt by the Holy Ghoſt, met him; *Peter* had 'much to do with him in preſence of *Nero*, even three Conflicts. In the end, '*Simon* ſeeing himſelf foiled, and his Witchcraft not prevailing, told them, he 'would leave their City, and fly up into Heaven from whence he came. Wherefore, upon a certain Day appointed he, climed up into the high Capital, 'whence he took his Flight, by the means of his Witchcraft, and the Spirits 'which bear him in the Air: The People, at the Sight hereof, were amaz'd. 'But, *Peter* fell down on his Knees, and prayed to God, that his Witchcrafts might be diſcover'd. (f) He had no ſooner prayed, but down came '*Simon Magus*, and burſt himſelf in pieces, and died miſerably. (g)

(d) The Quakers likewiſe have honour'd Fox with a Picture, viz. his Journal and two other Folio's.

(e) So Fox had his Margaret, whom John Harwood ſaid was ſuſpected to be the laſter. To all People that profeſs the Eternal Truth of God. *Pa.* 7.

(f) The Deſire of all good Men, is, that Falſhood may be diſcover'd, either by extraordinary, or by ordinary Means.

(g) The ancient Hiſtory, p. 363.

Now as *Geo. Fox* had a ſecond, a Diſciple, named *James Nayler*, who trod in the Steps of *Fox*, and follow'd his Example: of which, more hereafter; So had *Simon Magus*, a ſecond; a Diſciple, who trod in his Steps, and followed his Example: Of whom, thus ſaith the ſame Hiſtory. (h)

'*Menander* a Sorcerer, and the Diſciple of *Simon Magus*, ſaid, That he was 'the great Power of God come down from Heaven, and that the World 'was made by Angels; he called himſelf a Saviour; he ſaid Salvation was to 'be purchaſed by his Baptiſm, and that ſuch as was therewith Baptiſed ſhould 'never die, no, not in this World. (*)

(h) Page 568. ibid.

(*) 568. ib.

I might mention *Theodotius*, a Sorcerer, who died the ſame Death, for the ſame Cauſe that *Simon* died, (i) as alſo *Phygellius*, *Baſilides*, *Carpocrates*, *Samochus*, *Marcion*, *Valentinus*, *Montanus*, and many others, with whoſe Hereſies I find the Quakers Tinctured; but more eſpecially with the Hereſie of *Cerinthus*, who in Fundamentals was a right Quaker, *viz.* Cerinthus *being a* Jew, *taught* through-

(i) p. 574. ib.

throughout Asia, *wicked Doctrine, he Preached Circumcision: He taught that the Prophets, and the Law were given by Angels, and that the World was made by them.* Cerinthus *moreover said, That Jesus was not born of a Virgin, which was Impossible, but of* Mary *and* Joseph. *That Jesus was not Christ,* (k) *but that Christ came upon Jesus in the form of a Dove. That Jesus suffered and rose again, but not Christ.* (l) *For Christ, said he, did fly away from him before his Passion. He* (Cerinthus) *lusted after the satisfying the Belly, and the things under the Belly, with Meat, Drink, Marriage, &c. St.* John *is said to have abhor'd the Presence of* Cerinthus (*m*).

(k) *So says* W. Penn.

(l) *So says* W. Penington.

(m) *p.* 167. 168.

As to the Objection, that at their Meetings they sometimes speak Orthodoxly, even such Doctrine as might well become the Church; I like them never the better for that, but look upon them the more dangerous. (*o*) Can we think that *Simon Magus*, *Menander*, *Cerinthus*, and other Antient Hereticks, never taught any thing Orthodox, at least with a seeming Face so to be; if not, how came they to gain so many Proselites? And this made *Irenæus* thus say, *Whilst Hereticks speak like the Faithful, they not only mean otherwise than what they say, but clean contrary: And by their Tenents full of Blasphemy, they destroy the Souls of those, who with their fair words suck in the Poison of their foul Opinions.* (p) *And no marvel* (saith St. *Paul*) *For Satan himself is transformed into an Angel of Light; therefore it is no great thing if his Ministers also be transformed as the Ministers of Righteousness, whose end shall be according to their Works* (q) — *For such are deceitful Workers, and false Apostles, &c.*

(o) *Reard* Part II. p. 92. *to* p. 153. *and you'll see their Printed Books contradict their Orthodox Positions, and the reasons why.*

(p) Irenæus *in his third Book against Hereticks.*

(q) 2. Cor. 11. 13, 14, 15.

And therefore I shall conclude this Section with a saying of *Martin Luther*, in answer to *Melancthon*, who began to faint, seeing great Opposition, not only from the Enemies of the Reformation, but from some of his Friends, as you may see in Dr. *Preston*'s Works, *p.* 152. viz. *If the Cause be not God's Cause, said* Luther, *why do we not give over? Why do we not shrink? Why do we any thing? And if it be God's Cause, why do we shrink? Why go we not through?* (r) I am resolved first not to wrong the Quakers, and secondly not to spare them. For since the Quakers write not only small Pamphlets, which they Print and disperse amongst their Disciples and others; as also since *Fox*'s death three large Folios, first his *Journal*, secondly his *Epistles*, and thirdly *Gospel Truth Demonstrated*, &c. containing in all near 3000 Pages: Wherein they defend his Blasphemies, in defending him and his Works, as well as his Idolatry, Self-exaltations, and Luciferian Pride; and therefore having very fully, as I think exposed their Fundamental Errors in Doctrine, in my First and Second Part of this Folio, together with the foregoing Sections, as well as in my former Books. I now proceed to their Practices, resulting from such Principles.

(r) *See Dr.* Preston's *51th Sermon of effectual Faith in his Works, p.* 152.

SECT. V.

Shew the early Practices of the Quakers *going into Churches, disturbing the Ministers, and their Reasons for so doing, and the Evil Consequences thereof.*

'First, said *Fox*, I was moved of the Lord to go to *Beverly* Steeple-house, 'where a Man was preaching; and when he had done, I was moved to 'speak to him, and to the People in the mighty Power of God, which Power 'was so strong, that it struck a mighty Dread amongst the People; so I passed 'out of Town. And in the Afternoon, I went to another Steeple-house, a-'bout two Miles off; and when the Priest had done, I was moved to speak to 'him: The Priest said, he was but a Child, and could not dispute with me. '(*a*) Whilst I was at Justice *Hotham*'s House, there came a Woman from *Be-'verly*, who told him, that there was the last Sabbath Day, an Angel or Spi-'rit that came into the Church at *Beverly*, and spake the wonderful Things of 'God to the Astonishment of all that were there; and when it had done, it 'pass'd away, and they did not know whence it came, or whither it went. 'But it astonish'd all, both Priest, Magistrates and People. This Relation '(whether true or false, they may believe that can) the Justice gave me. Then 'I gave him an Account that I (*Fox*) was at the Steeple-House that Day, de-'claring the Truth (*b*).

(a) *Thus* Fox *appeared to be some great one like* Simon Magus

(b) *Journal, p.* 55. 1651. *Kept secret till* 1694. *then Published this Angelical Story.*

Secondly,

'*Secondly*, I (*Geo. Fox*) went to another Steeple-House, where a Doctor 'Preached, who when he had done, I was moved of the Lord God to say 'unto him, Come down, thou Deceiver; so the Priest, like a Man amaz'd, 'hastened away, and left his Flock, and I spake to the People (*t*).

(t) p. 96. ib. *and Publish'd* An. 1694.

'*Thirdly*, On the next first Day I was moved of the Lord to go to *York* 'Minster, to speak to Priest *Bowls* and his People. I told them I had some-'thing from the Lord to speak, saying, This is the word of the Lord [but 'they did not believe him without better Credentials] but they hurried me 'out, and threw me down the Steps: But the very Groans that rose from 'the Oppression that was upon the Spirit of God in me, opened the People, 'struck them to the Heart, whereby many were convinc'd, and made to con-'fess, that the very Groans which brake forth through me did reach them (*d*).

(d) p. 57. ib. done 1651. not Publish'd till 1694.

'*Fourthly*, On the next first-day, the word of the Lord came upon me, 'saying, Go to the Steeple-House, which I did; when the Priest had done, I 'spake; the Priest came to me, I discoursed him, stop'd him, and made him 'Silent. (*e*)

(e) p. 58. ib. Anno 1654. Publish'd 1694

Fifthly, Another Priest sent to me to Dispute; Friends went with me to 'the House where the Priest was; but the Priest slip'd out of the House, 'and hid himself under a Hedge: Then I went to the Steeple-House-Yard, 'but the Priest fled, for the Lord's Power, came over both Priests and Peo-'ple. so that it was a dreadful thing to them; when it was told them, that 'the Man in the Leathern Breeches is come. (*f*) *p.* 61. The Lord shewed me 'in *Darby* Prison, that I should speak in Steeple-Houses, to gather People 'from thence.

(f) p. 60. ib. said to be done 1651. Published 1694. was not Fox some great one.

'*Sixthly*, At *Oram* I was moved to go to the Steeple-House, where the Priest 'had got another Priest to help him, but both the Priests fled away (*g*).

(g) p. 64. ib. Anno 1651. Publish'd 1694

'*Seventhly*, There came a Trooper to me, and said, That as he was sitting 'in the Steeple-House, hearing the Priest, great trouble came upon him, and 'the Voice of the Lord came unto him, saying, *Doest thou not know that my Ser-'vant*, Geo. Fox *is in Prison, go to him for Direction.* So I spake to his Conditi-'on, and his Understanding was opened (*h*).

(h) p. 45. ib. done 1650 Publish'd in 1694. was not Fox some great one.

This puts me in mind of a Passage I have read of the said late Bishops, where he frequently couples the *Quakers* with the *Papists*, and that upon warrantable Grounds; and tho' it be a Degression from the Subject I am upon, yet it will not be altogether impertinent to the Matter in hand; For it may let the *Quakers* see, if they will not, (like the Unbelieving *Jews*) close their Eyes, that their Founder *Fox* was not an Original, as *William Penn* says, but that *Ignatius Loyola* the Founder of the Order of the *Jesuits*, was the first *Quaker*, as to the Matter of the Hat, Visions, and Revelations. The Passage is this:

'When *Ignatius Loyola* was in one of his Extasies, away he goes from *Jerusa-'lem* to *Barcelona*; (for, like *Fox*, he was a great Traveller) when *Elizabeth* '*Rosella* spying him at Church among the Boys. (for he was an humble Saint) 'she saw a great shining about his Mouth, and heard a Voice within her, 'which, bid her call that Man to her House. Whilst he was in *Italy*, in his 'way to *Jerusalem*, Christ apppear'd to him again at *Padua*, as he was wont 'to do at *Manresa*. At *Venice*, one of the Senators had a Vision concerning 'him, checking him for lying in so much State, while that Holy Man, *Ignatius* '*Loyola*, lay in the open Air. Visions were grown so familiar with him now, 'that it is to no purpose to recount those, which he had at *Jerusalem*, and 'else where. In his Return thro' *Italy*, the *Spanish* Soldiers used him hardly, 'taking him for a Spy, and carry'd him to their Commander; and his Con-'science not allowing him to give Titles of Respect, in his Words or Actions; 'and particularly, he would not pull off his Hat to him. By which (continues 'this Learned Bishop) we understand who was the first Founder of that Fa-'natick Sect among us, which is distinguish'd so much from others, by deny-'ing common Civility to Men. Upon this, the Commander severely rebuked 'the Soldiers, for bringing a Mad-man to him; at which the Soldiers were 'so enrag'd, that *Ignatius* might have saved himself the labour of whipping 'himself that day, for the Soldiers did that Office for him very effectually. (*s*)

(s) *A Discourse concerning the Idolatry of the Church of Rome, &c.* p. 172, 173.

And this Whipping, no doubt *Ignatius* recorded among his other Sufferings; for as you have heard, *Ignatius* gloried much in his Sufferings, as the *Quakers* are wont to do.

In

In the foregoing ſeventh Particular, I have told you of the Story of the Trooper, who ſaid, *The Voice of the Lord came to me, ſaying, Doſt thou not know my Servant* Geo. Fox *is in Priſon? Go to him for Direction.* (t)

Somewhat alluding to *Saul*'s Viſion in the way to *Damaſcus*, where our Saviour directed him to *Ananias*; and ſent *Ananias* to him, *Acts* 9. *v.* 6. to *ver.* 12. for nothing would ſerve him, but to be like Chriſt and his Apoſtles, in thoſe miraculous Tranſactions; and therefore I think it neceſſary to tranſcribe the *Mittimus*, by which this *Geo. Fox* was ſent to *Darby* Houſe of Correction, which was for Blaſphemy, as ſaith the ſaid Order it ſelf, as by the *Quakers* recorded in their Journal, (u) which is as followeth.

(t) *Journal*, pag. 45.

(u) *Journal*, pag. 32.

To the Maſter of the Houſe of Correction in Derby, *Greeting.*

'WE have ſent you herewithal, the Bodies of *Geo. Fox*, late of *Manſfield*, in the County of *Nottingham*; (w) and *John Fretwel*, late of *Stanisby*, in the County of *Derby*, Husbandman, brought before Us, this preſent Day, and charged with the avowing, uttering and broaching of divers Blaſphemous Opinions, contrary to a late Act of Parliament; which upon their Examination before Us, they have confeſs'd. (x) Theſe are therefore to require You, forthwith upon ſight hereof, to receive them, the ſaid *Geo. Fox*, and *John Fretwel* into your Cuſtody; and them therein ſafely to keep during the ſpace of ſix Months, without Bail or Mainprize, or until they ſhall find ſufficient Sureties to be of the good Behaviour, or be thence deliver'd by Order from our ſelves. Hereof you are not to fail. Given under Our Hands and Seals, this 30*th* Day of *October*, 1650.

Ger. Bennet.

Nath. Barton.

(w) *Shomaker.*

(x) *Neither did they deny the ſaid Charge, when* Fox *wrote both to the ſaid Juſtices and Miniſter. See* p. 33. ibid.

Juſtice Bennet gave them the Name of Quakers firſt, (x)

(x) *Journal*, Pag. 37.

Now, in what follows in his Journal, *Geo. Fox* does not deny one word of the Charge of Blaſphemy, charged upon them, and by them confeſſed as above, but goes on with Lies, ſaying, *Now did the Prieſts beſtir themſelves in their Pulpits, to preach up Sin Terms of Life*, &c. As if the Miniſters made it their Buſineſs to exalt the Kingdom of Satan, by preaching up a ſinful Life. Oh baſe and impious. (y)

8. 'On the firſt Day of the Week, I went (ſays *Fox*) to a Steeple-houſe on this ſide *Trent*; and in the Afternoon I went to another Steeple-houſe on the other ſide *Trent*, declaring the Word of Life to the People; who raiſed a falſe Accuſation againſt me, reporting that I ſaid I was Chriſt, and at *Gainsborough* had Witneſſes to prove it. Then was I moved to ſtand upon a Table, and ſaid, That it was Chriſt the Eternal Power of God, that ſpake in me at that time to them, not that I was Chriſt. And I called the Accuſer *Judas*, and told him *Judas*'s End ſhould be his, and that, that was the Word of the Lord, and of Chriſt through me to him: But this *Judas* ſhortly after hang'd himſelf. (z)

(y) *This was their wretched way from their beginning, to bely their Opponents.*

(z) *Done in* 1652. *and* (1) *publiſh'd in* 1654. *when all are dead that can confront them.* p. 67.

9. 'I went into the Steeple-houſe Yard, and declar'd to the People the Word of Life, and not one of the Prieſts had power to open his Mouth againſt what I ſaid. Then ſtood up one, and ſaid, *This Man ſpeaketh with Authority, and not as the Scribes.* (a)

10. 'Next Firſt Day, I went to *Dalton* Steeple-houſe, declaring the Word of Life to the People; from thence, unto the Iſland of *Walnah*; and after the Prieſt had done, I ſpake to him; but he gat away; *and the People ſaid, he went to hide himſelf in the Hay-mow. They went to look for him there, but could not find him; then they ſaid*, (all Lies, no doubt of it) *he was gone to hide himſelf in the ſtanding Corn.* After this, I returned into *Weſtmorland*, and ſpake through *Kendal* on a Market-day; *And ſo dreadful was the Power of God, that was upon me, that the People flew like Chaff before me*; (b) *yea, ſo wonderful was the Appearance of the Power of God in me, that* Prieſt *Bennet* ſaid, *The Church ſhook, and the People trembled.* (d)

(a) *Journal*, p. 77. 1652. *Publiſh'd*, 1694.

(b) Pa. 79. 1652. *Publiſh'd in* 1694. *viz.* 40 *Years after*, *ſo that no body can contradict them.*

11. 'I went into the Steeple-houſe, and after the Prieſt had done, *I preach'd to the People. The Prieſt got away, but the Power of the Lord was dreadful amongſt them*

(c) Pa. 81. ib.

(d) Pa. 82. ib.

(e) P. 109. ib.

'*them in the Steeple-house, so that the People trembled and shook, and the Steeple-*
'*house too, as the People thought.* (e)

12. 'As I travelled, going into a Town to Bait, the Bells rang; I ask'd, 'What the Bells rang for? they said, *For me to preach in the Steeple-house: I felt* '*Drawings that way.* When I came there, the old Priest would have had me 'gone in: I said, Nay, it is no matter: Then I stood up in the Yard and 'declar'd, *&c.* I, with the said old Priest, passed on to a Town where a Meet-'ing was. When there, I sat on an Hay-stack, and spake nothing for some 'hours, but the Professors would be ever and anon speaking to the old Priest, 'and asking him, *When I would begin, and when I would speak?* And he bid 'them wait, and told them, *That the People waited upon Christ a long time before* '*he spake.* At last I was moved of the Lord to speak, *&c.* (*f*)

(f) *Pag.* 63. *ibid.* 1651. *Publish'd,* 1694. *above* 40 *Years after.*

Thus have I given 12 Instances of *Fox*'s disturbing Churches, and which the *Quakers* approve of, otherwise they would not have publish'd them to his Praise. But the next Section will shew, that the *Quakers* do not do as they would be done by, according to that Moral and Divine Precept, *Whatever you would that Men should do unto you, so do you unto them; for this is the Law and the Prophets.* This Precept is founded upon both Natural and Reveal'd Religion. And therefore contrary to the *Quakers* Principles and Practices, I could produce 50 more Instances out of this Journal; but these are enough to shew how the *Quakers* justifie, as well as magnifie *Fox*, how much so ever they condemn the like Practice in others.

But can any Body in their Senses believe that such an ignorant Fellow as *Fox*, who could not write two Lines of Sense or English, could have thus confounded and put to Silence the most Learn'd Men then in the Nation? I say, could any beside the bewitch'd *Quakers*, believe that such a Dunce as *Fox* could speak like an Angel; to the Astonishment of both Magistrates, Priests and People? And that with a Groan he could open the People, strike them to the Heart, and convince their Understandings? Yea, silence eight Priests together, make them flee away and hide themselves under an Hedge, in Hay-Mows, and among standing Corn? Oh prodigious Lies, and Lies without Number; yea, *that never Man spake like him*; (a) yea, *that there never was such a Plant grew in* England. And moreover, that he was so powerful, that he made the People tremble, and the **Foundation of the Church shake.** (*b*)

(a) *Like our Saviour,* Mat. 7. 27.
(b) *Alluding to* Acts 4. *ver.* 31. 16. 26.

This Journal of *Fox* Publish'd by the *Quakers*, 30 or 40 Years after these lying Wonders are said to be done, is filled with the like fabulous Stories; without Day of the Month, Month in the Year, or Year of the Lord; and not one Witness to attest the Truth of any one of these Forgeries; not, but that in my Remembrance, and in the Memory still of thousands, *Fox*, and other *Quakers*, went into Churches, and disturb'd all Congregations: But that he or they ever did such Feats, none but the *Quakers*, who appear to me to be judicially hardened, and given up to believe Lies, can believe a word thereof: And this puts me in mind of another Passage fit to be annexed here, out of the said late Bishop's Books (*q*) of one *Geraldus*. The Passage is this, *viz.*

(q) *A Discourse concerning the Idol. of the Church of* Rome, p. 261, 262, 263.

'*GERALDUS*, (saith *Paramo*) and his Followers, by a shew of extraordinary 'Sanctity, drew many to their Party, and by degrees their Number encreas'd, 'so that in a short time they spread over many Cities in *Italy*; and from thence 'were dispersed almost all over *Europe*; they went up and down Preaching 'in the Streets (*r*). But after Forty Years, in which they mightily prevailed, '*Boniface* VIII. caused *Geraldus* to be taken and Burnt (*s*). This *Geraldus* and his 'Followers, (as did *Fox* and his Disciples) pretend to great things them-'selves. That they were the only Spiritual Congregation, sent and chosen 'out by God, to bear Testimony to his Truth in the last Ages, and that they, 'and only they, had the Power which St. *Peter* had, That *Geraldus* was a **'Plant of God's own Planting, growing up from the Root of Faith,** '(*t*) by whom God began the Work of Reformation in his Church, to the 'Purity, Perfection, Life, State and Poverty of the Primitive Church. 2. 'That they only are the Church of God (*u*). And in that perfection where-'in the Apostles were, and therefore are bound to live in Subjection to none, 'because their Rule, which is immediately from Christ, is free. 3. That no 'one can be saved who is not of their Order. (*w*) 4. That it is a sign any one

(r) *Like to like, says the Devil to the Collier.*
(s) *Fox had better Fortune than his Brother* Gerald.
(t) *George stands still safe, for this Plant did not grow in* England.
(u) *So say the Quakers, as I have shewn, Part* I. *and* II.
(w) *Right Quakers.*

'is

'is in a State of Damnation to Perſecute them: 5. That the Orders of the 'Clergy are dangerous to the Church. 6. That no Layman ought to pay 'any Tythes to Prieſt or Prelate. 7. That it was as well to Worſhip God, 'in Woods Stables or Barns, as in Conſecrated Churches. 8. That it was 'Unlawful for Chriſtians to Swear at all, except touching Articles of Faith, 'or a Divine Command. 9. But in all other Caſes it was Lawful to uſe E-'quivocations, and Mental Reſervations (*x*). And to deny their Sect with their 'Mouths, as long as they kept true to them in their Hearts. 10. That no-'thing was Unlawful which was done out of a Principle of Love. (*y*) By 'what is ſaid *Geo. Fox* was no Original, but good Wits jump.

(x) *As* Geo. Whitehead, *did when he took his Oath, ſee* Part II. *p.* 77.

(y) *So ſaid* Sam. Cuter, *to* Margaret Everard *and* Rich. Jobſon's *Maid, See* Part I. *p.* XXII. XXIII.

Diſſent. But one thing is in my Mind to ask, which hitherto I have forgot. Namely, If the Quakers be ſo bad as you ſet forth, pray why was you ſo long among them? Why did you not forſake them, and renounce Communion with them ſooner?

Churchm. Why in thoſe days, when I come firſt among them, (*z*) *Fox* and o-thers of their Teachers wore Masks or Viſors without crack or flaw, at leaſt to my diſcerning, not like Highway-Men, who thereby rob Men of 5 or 10 *l.* but far worſe, and of a more Pernicious Conſequence, for they were Religi-gious Masks or Viſors: Masks by which they rob Men of Heaven and Happi-neſs (*a*) Masks on which round about the edges, and on the Forehead and Cheeks, it was thus written, Metaphorically ſpeaking, *Ah Friends, turn to the Light within, which checks for Sin, and reproves for Evil; which Light is Chriſt, and of it ſelf, without any thing elſe, is ſufficient for Salvation, for it leads into Purity Self Denial, Humility, Temperance, Meekneſs, Chaſtity, and to do as you would be dealt by, to a Sinleſs-perfection,* &c. And I knowing there was ſuch a Principle in Man (which Heathens as well as we have) as did check for Sin, &c. I was, being Young, carried away with their Diſſimulation, and for 10 or 12 Years could not ſee thro' their Mask, or their Religious Diſguiſe: But about 1672. I did diſcern at a little Crack, a thing call'd Hypocriſy, which I withſtood, and ſo eſpying one thing after another, I was reſolv'd to pull off their Mask, and ſhew others their Natural Complexion; and eſpeci-ally *Fox*'s, for whom, ſince his Death, his Diſciples (like as the *Romans* for *Simon Magus*) have Erected a Statue, Monument or Picture, and it is excel-lently Painted (*b*) Eſpecially by *Tho. Elwood*, (*c*) the moſt cunning Artificer they have in the Art of Painting, Gloſſing, and Varniſhng, one ſtroke of his Paint, upon this Statue of *Fox*, is *l.* 30. *ib. viz.* **Weighty in Communicati-on, inſtructive in his Diſcourſe or Writing.** This *Part* will not allow me to ſhew the reverſe of his large Encomiums on the Picture of this *Fox*, but what will be wanting in this, when I come to *Part* IV. where I ſhall ſhake their Teachers together, as a Woman doth Feathers in a Pillow, ſhew-ing the Multitude of their grand Lies, groſs Forgeries, together with their other Enormities; I hope I ſhall be able to ſhake this Picture of theirs all to pieces, and to lay this, their newly erected Monument of *Fox*, as flat as the Chriſtian Hiſtorians have laid the Picture of *Simon Magus*: But to ſhew *Ellwood*'s Hypocriſy, (if he knew *Fox* ſo well from 1660, as he ſays he did) in this one Paſſage, Namely, That *Fox* was *weighty in his Com-munication, Inſtructive in his Diſcourſe or Writing.* Pray view 8 Pages in my ſecond Part, from *p.* 138. to *p.* 146. And by that let the Reader Judge whether he was inſtructive or weighty in what he Communicated; and then let him obſerve how Inſtructive *Fox*'s Diſciple, and the Quaker's great Prophet and Son of Thunder, *Edw. Burrough* was in his Anſwer to Mr. *Bennet*, from *p.* 148, ib. to *p.* 153. And there you will have a full Diſcovery of the Deceit and Hypocriſy of this *Tho. Ellwood*'s Painting and Gloſſing, and falſly repreſent-ing things. This brings to my Mind a Fable Related by *Luther*, with this Title, *Malum irritatione auctum*, A Sore groweth worſe by Chafing, *viz.* 'There was a Town, where Perſons imperfect in any part of their Bodies, 'were by the Law excluded certain Meetings, and ſome were appointed, 'who, if they found any had ſtol'n in, that were any way Imperfect; for e-'very defect were to Levy on them a Penny. Theſe Men at a time, ſaw one 'go in that was *Lame*, they require his Fine; while he refuſes to pay, they 'ſeize him; they find alſo a *Scab* upon him, now they require two Pence; he 'oppoſing it, and they ſtrugling with him, diſcern that he was alſo *Blear-ey'd*

(z) An. 1657.

(a) *See* Part II. *p.* 71, 72. 138. *About* 17 *Years of Age.*

(b) Viz. *their three large Folios.*

(c) *Journal*, p. XVI. *containing* 60 *lines, in which are* 60 *lies.*

'ey'd; they told him then, they must have three Pence of him: Of me, ſaith 'he, I will fight firſt. In their Scuffle they diſcern'd he had a *Rupture* alſo, (c) Let Geo. Whitehead learn what that means. '(v) they then ſtraitway Levied on him four Pence, who, could he have 'been quiet, might have eſcaped with one Penny.

(d) The Hiſt. of the Proteſt. Reformation, Part. I. p. 39. 'The Fable (ſays *Luther*) concerns pertinacious Perſons, that will defend 'their Vices and Errors. (d) And ſo I conclude this Section.

SECT. VI.

Gives ſome Reaſons why Fra. Bugg *have gone to the* Quakers *Meeting: With an Account of what Meetings he hath gone unto: With the Treatment he has met withal from the* Quakers. *Shewing thereby, how the* Quakers *face about, and are guilty of that Perſecution which they have condemn'd in others.*

Diſſent. IT will not be unneceſſary to give a brief Account of your going to their Meetings, in which be more particular than *Fox* has been. And,

I. What Meetings you have been at; and your Service therein.

II. What Oppoſition you have met withal at their Meetings.

III. What Authority you have to warrant your Proceedings therein; *Firſt*, from Scripture; and *Secondly*, from the approved Doctrines of the *Quakers*, with your Reaſons for ſo doing.

Churchm. Firſt then, I ſhall give you a brief Account of ſome few of their Meetings that I have viſited, in order to prove:

1. That they deny the Holy Scriptures, and ſpeak contemptuouſly of them.

2. That they exalt their own Writings above them, as of greater Authority.

3. That they deny Jeſus Chriſt of *Nazareth*, to be Chriſt the Son of God.

4. That they deny the ever Bleſſed Trinity, of Three Perſons in the Godhead.

5. That they deny, contemn, and reject his Sacred Ordinances.

6. That they undervalue his Death and Sufferings; and that they overvalue their own Sufferings, as greater and more unjuſt than the Sufferings of our Bleſſed Lord Jeſus, his Apoſtles and Martyrs, under the Ten Heathen Emperors, and all the bloody Maſſacres in *France*, *Piedmont*, and *Ireland*. This is the Charge I have given them; this is the Charge I have from time to time offer'd to prove upon them, before their People, and for their ſake; and this is the main Reaſon why I have viſited their Meetings. And,

1. On Sunday the 4th of *May*, 1704. I went to their Meeting in *Oxford*, and offer'd to prove the recited Charge; but they refuſed to defend themſelves, but ſent for the Conſtable in order to apprehend me. (a) I then reminded them of their former Practices, in going into Churches, diſturbing the Miniſters: 'But, ſaid I, if you will condemn that Practice in your ancient Friends, I will withdraw and begone. But their Teacher told me, that was before the Act of Tolleration. And after much Diſcourſe, not being able to prevail with them to have a Conference upon the ſubject Matter, notwithſtanding, Mr. *Baron*, a Fellow of *Baliol* College, and others importun'd for the ſame, I left them. (b)

(a) For diſturbing their Meeting.

(b) Oxford.

2. On *May* 14. 1704. (after I had privately, with the Reverend Mr. *Bedford*, Miniſter of *Temple* Church in *Briſtol*, endeavour'd, with *Benjamin Cool*, to have a publick Conference, on the Charge above-written, and could not) I went into their Meeting in *Briſtol*, offering to prove the ſaid Charge, but they refuſed, as not being able to defend themſelves; for nothing pinches them like Truth. So I left them. (c)

(c) Briſtol. See Part I. p. 30.

3. On Sunday, *July* the 30th, 1704 I went with the recited Charge to their Meeting at *Norwich*, offering to prove the ſame, but they being conſcious to themſelves of their being guilty thereof, and remembring the Conference

I had

I had with *Edward Pickworth*; where, after I had proved my Charge above-recited, the Magiſtrates there order'd their Books to be publickly burnt at the Market Croſs. (*d*)

And upon theſe and the like Motives, (for according to the Proverb, *a burnt Child dreads the Fire*) they refuſed to debate the Point in hand, and ſo I left them. See Part I. Page 26. (*e*)

4. On *Wedneſday*, *April* 17, 1706. I went to a great Funeral at *Witham*, in *Eſſex*, where *Edw. Eaton*, their Speaker made a long Harangue, but to little purpoſe; offering to prove the recited Charge, but he refuſed; ſo that after I had ſhewed the People many Reaſons, why they ought to examin their Teachers Doctrine by the Holy Scriptures, I left them (*f*).

5. On *Sunday*, the 21ſt of *April*, 1706. I went to the Quaker's Meeting in *Woodbridge*, in *High Suffolk*, offering to prove the ſaid Charge, and to Reaſon with them out of the Scriptures, to prove Jeſus to be Chriſt, the Son of God, which *William Penn*, and others of them had deny'd, but they refuſed, and ſo I left them (*g*).

6. On *Sunday*, *June* 25. 1704. I went to the *Quakers* Meeting at *Mildenhall* in *Suffolk*, offering to prove the recited Charge, but they refuſing, I addreſs'd my ſelf to their Teacher, *Edw. Peachey*, propoſing ſome Queſtions: *Firſt*, Whether *Jeſus* of *Nazareth*, who was born of the Vigin *Mary*, was Chriſt the Son of God? To which, no Anſwer was made a long time; upon which I apply'd my ſelf to their Hearers, and told them what a ſad thing it was to ſit under ſuch a Miniſtry as did not dare to confeſs Jeſus to be Chriſt; (and upon which, by the way one of their Hearers, *Francis Ellington* by name, left them, and never more join'd in Society with them; as did Mr. *War* of *Briſtol*, on the ſame Account) at length, one of them, *William Jenkens* by Name, their Schoolmaſter, and ſometimes (as I have heard) one of their Teachers, ſaid to me, *Francis*, I do own the whole Creed, except that Article, *He deſcended into Hell*. I told him, I would not inſiſt upon that, for that ſome Learned Men had differ'd about it, tho' I take it to be only the Grave, or Heart of the Earth; and ſome of our Divines have ſaid, the Hebrew will bear it, in *Pſalm* the 16. 10. And St. *Peter*, *Acts* 2. 27. allows of it, and the Prophet *Jonah* ſeems to allude to it, *Chap.* 2. *ver.* 2. *W. Jenkens* reply'd, Pray give me a Copy of that Query: *Whether Jeſus of Nazareth be Chriſt the Son of God*; and I will compare it with the Doctrine of *John Crook*, in his Book *Truth's Principles*, *&c.* And if it be clear from thence, I will ſubſcribe it, and all the Meeting, by their Silence, conſent to it; ſo I gave him a Copy thereof; but to this day, I never had his Anſwer to it; nor has he ſubſcrib'd to it, from whence it's plain, that they give their own Books the Preference to the Bible: For altho' he had the Light within, the *Quakers* infallible Guide, tho' I had my Bible to prove it, yet nothing would do but their own Books; which together, with their reading their own Books in their Meetings for Worſhip, and not a Chapter in the Bible for 50 Years together, is a Demonſtration that they prefer their own Books before the Bible, notwithſtanding their late ſham Confeſſions to the Parliament to gain a Point, they pretend the contrary. And this, with much more, I ſhew'd their People, and ſo left them. (*h*)

7. On Saturday, *July* the 7th, 1706. hearing of a great Meeting to be at *Milden-hall* aforeſaid, and ſome Eminent Speakers there, I went again to their Meeting, offering to prove the recited ſix-fold Charge, which they alſo refuſed to defend themſelves from, which to me is a plain Argument, that they were conſcious to themſelves that they were guilty thereof. But the Hiſtory of that is at large in Part II. Pag. 65. 66. and to this day, never deny'd by any one of them. So to that I refer. (*i*)

8. On Sunday, *July* 7. 1706. I went to their Meeting at *Downham-Market* in *Norfolk*, where the *Quakers*, from *Lynn Regis*, *Wisbich*, and ſome part of the Iſle of *Ely*, meet on the firſt Sunday in every Month: Their Speakers then preſent, were *Samuel Cater*, (*k*) *Edward Deiks*, and a Stranger; who after they all three had done, I ſtept on the Form I ſat on, and addreſs'd my ſelf to their Teachers, ſaying, That as it was the Practice of St. *Paul* to go into the *Jews* Synagogues, alledging and proving out of the Scriptures, that Jeſus was Chriſt the Son of God; and that as it hath been your Practice to come into our Churches to prove the Light within to be Chriſt, ſo am I come to your Meet-

(*d*) *At* Sleeford *in* Lincolnſhire.

(*e*) *A ſecond* Norwich *Meeting.*

(*f*) Witham *Meeting.*

(*g*) Woodbridge *Meeting.*

(*h*) Mildenhall *ſecond Meeting.*

(*i*) Mildenhall *Meeting.*

(*k*) *Mention'd Part* I. *p.* 22.

Meeting, to prove, *First*, That you deny *Jesus* of *Nazareth* to be *Christ* the Son of *God*. And *Secondly*, to prove out of the Scriptures, that *Jesus* of *Nazareth* is *Christ* the *Son* of *God*; according to the above-recited six-fold Charge.

But instead of defending themselves from my Charge, all three Teachers fled the Meeting. I will not say, they hid themselves under an Hedg, or in Hay-Mows or standing Corn: However, they fled and left their Flock with me; to whom I spake about a quarter of an hour, undfolding their Principles as well as I could to their Hearers, shewing them, and bidding them remember it, that in all that long Prayer they heard, there was no Confession of Sin, nor begging God's Pardon for the sake of Jesus Christ our Mediator; and bid them remember it for time to come, assuring them that making Confession *&c.* are such Essentials to a Christian's Prayer; that without which it could be no Prayer, nor never was so accounted by any Christian Church, (our Saviour himself only excepted, who had no Sin, nor any Guilt found in his Mouth) Upon which, one of the People answer'd, that for time to come they would observe it; so then I went out, and gave to the People, both *Quakers* and others, about 200 Papers and small Books, as *Fox's Will*, &c. *The Character of Quakers. Second Bombs*, &c. *News from* Pensilvania, *&c. Vox Populi*, *&c.* As also at the Meetings before-mention'd, I did the like, having at them all given away about 2000. and so left them, and went to my Inn, where near 20 Persons follow'd me, giving me Thanks for my Service that Day. I omit their calling for the Constable, as is now usual with them, but I always stay till they have done, so that they cannot make my Proceedings a Disturbing their Meetings. (*l*)

(*l*) Downham *Meeting.*

9. On the 29th of *Septemb.* 1706, I went to their Meeting in *Norwich*, having first convicted some of their Hearers of Falsewitness-bearing; (*m*) and after they had done, (as more fully related in my said *Third Bomb*, *&c.*) I asked their Speaker *John Hunt*, *&c.* Whether they owned the Ninth Commandment? which teaches, saying, *Thou shalt not bear false Witness against thy Neighbour.* Upon which their Meeting was in an Uproar, and their Spirits inflam'd, crying out, *Begone*, Bugg, *begone, thou disturbs our Meeting.* One *Quaker* taking hold of my *Wigg* and Coat behind me, pulling me so violently backward, that had it not been for some Christians that went with me, or came because of me, I do think they would have done me a Mischief, if not dispatch'd me, so great was their Rage and Malice. So I went away, and going to my Inn, I met a *Quaker*, who, I suppose, had been with a Justice for a Warrant, but being Sunday could not get one; but he pointing at me, said, We will take a Course with thee. I bid him do his worst, for I fear'd him not.

(m) *See my* Third Bomb, *&c. Or my* Seasonable Caveat, *&c.*

But the same day, as I was at Dinner, came their chief Champion *John Gurney*, Shoemaker, strutting and hectoring like *John* of *Gaunt*, swinging about in his great Cloak, instead of his Leathern-Apron, accosting me in this manner.

John Gurney. Francis, When goest thou out of Town?

Fra. Bugg, To Morrow about eight of the Clock.

J. Gurney, That's like thee; now thou hast disturb'd our Meeting, and broke the Law, thou wilt be gone; thou knowest to day we cannot get a Warrant, nor a Constable, and so thou fleest from Justice; [as if every word in my Question, *viz.* Do you own the Ninth Commandment, had been Treason] is this like a Man of Honour?

Fra. Bugg, I shall not go before my appointed time, nor stay a Minute longer to wait your Leisure.

J. Gurney, Thou art a pitiful, inconsiderable, trifling Fellow, and shews that thou art guilty; wilt thou stay till the 10th Hour?

Fra. Bugg, I tell you as before, I shall not stay at your Request beyond my time, not that I fear what you can do.

J. Gurney, All we shall do, is, to get thee bound over, to answer thy disturbing our Meeting contrary to Law, the next Sessions.

Fra. Bugg, What, wilt thou be Informer and Prosecutor?

J. Gurney, I will be an Informer and Prosecutor.

But on second thoughts, I that Night wrote a Letter to *Gurney*, signifying that I would stay his Hour, that so, I might see what they would be at, had they Power to their Will. So I stay'd on Monday Morning until past Nine,

me;

and no *Gurney*, no Warrant, nor no Conſtable appear'd. But a little before Ten Mr Recorder ſent his Maid to let me know that he would ſpeak with me; to whom I readily went, who was very civil, and treated me courteouſly, bidding me ſet down, told me, That the *Quakers* had been with him, making Complaint that I had diſturbed their Meeting. I open'd the Caſe to his Worſhip, ſhewing him the Reaſon why I went to their Meeting, and moved the Queſtion, aſſuring him, that I thought their Meeting had been done: [and ſo I ſtill believe, for they had both Preached, Prayed, and given their Bleſſing] I told his Worſhip alſo, that it was not my Practice to diſturb them in the Exerciſe of their Worſhip; and that when I moved my ſaid Queſtion, there was neither Preaching, Praying, Reading, or Singing; and conſequently no Religious Worſhip; and that I underſtood it to be pænal to diſturb their Meetings, (n) and that they were as ready to take Advantage: And ſo he diſmiſs'd me, telling me, that tho' he diſlik'd their Principles as much as I, yet as a Magiſtrate, he muſt obſerve the Law. But oh! how ſimply did the poor *Quakers* look upon one another, when they could neither get Warrant, nor Conſtable, nor Mr. Recorder to bind me over to the Seſſions; and ſo the meek Lambs went ſneaking away, only with ſhewing their Teeth, but could not bite. And believe me, this was no ſmall Mortificatin to theſe Wolves in Sheeps Cloathing.

(n) *Act of Tolleration, Folio* 317.

Wherefore let them no more complain to the Parliament of their Oppreſſions about Tythes, nor of that thing they call Perſecution, ſince it's plain, that had they Power to their Wills, none would come near them for Oppreſſion and Perſecution, a Specimen you have before you. For, obſerve, the Diſproportion between the Crime, ſuppoſing my Queſtion did diſturb them, and the Penalty they would have inflicted, *viz.* I asked them, *If they owned the Ninth Commandment*; and for which, they would have had me to have been bound in a Bond of fifty Pounds (o) to appear at the Seſſions, and then paid 20 Pound, or gone to Priſon, and *Gurney*, both Informer and Proſecutor.

(o) *But I was reſolv'd to give no Security, but go to Priſon.*

Theſe Proceedings of theirs conſider'd, together with their indicting me at the *Old Baily*, *London*, (p) is a plain Diſcovery what they would be at, had they Power to their Will: Oh violent Perſecutors! I might mention more Meetings I have been at; as *Gedney* in *Lincoln-ſhire*, and *Worlington* in *Suffolk*, and others, but what I have ſaid is ſufficient to ſhew what Perſecutors the *Quakers* would be, had they Power. The laſt Meeting mention'd, is ſince broke to pieces, and *Skars*, a *Quaker* in Town, as alſo *Freckenham* Meeting, *Lakenleath* Meeting, *Boxford* Meeting, in or near *Eſſex*, and many other places where great Meetings have been, there are none now, thanks be to God, they dwindle away in many places, and many begin to forſake them, and embrace Chriſtianity. Moreover, this Queſtion, *Do you own the Ninth Commandment*? Being both new and ſtrange to them, put them into a fit of Religious Madneſs, and that made *J. Gurney* forget the mean Abſtract of their firſt Founders, and chief Teachers, as *Fox*, *Burrough*, *Parnel*, *Whitehead*, &c. who when they firſt ſpread their Infection of *Quakeriſm*, they travell'd on foot, lived upon Alms, lay in Barns (like louſie Gypſies) ſent about with Paſſes, like Vagrants; (*) ſo that now, ſuch as always lived well, and have fed many of them at their Tables, came into Trade worth 500 Pound, are now with *Gurney* counted pitiful, inconſiderable Fellows. Oh! the Pride of this People.

(p) *See Part.* II. *pag.* 76.

(*) *See* Ja: Parnel's *Works and* Fox's *Epiſtle to his great Myſtery*, &c.

Diſſent. But why ſhould this Queſtion diſturb them? Namely, *Do you own the Ninth Commandment?* Doth not the Apoſtle ſay, *Be ready always to give an Anſwer to* every Man, *that asketh you a Reaſon of the Hope, that is in you, with Meekneſs and Fear.* (q) Which Doctrine implies a Liberty of Asking, as well as the Duty enjoined; namely, Anſwering. Beſides, I take this their Proceedings againſt their own Doctrine, as well as againſt their Practices in going into Churches, as you have ſet forth. Pray give us ſome inſtances thereof.

(q) 1 Pet. 3. 15.

Churchm. That you ſhall; and *Firſt*, thus ſaith *Fox*, their Founder, *viz. Let no Law be, but that Man may ask Man a Queſtion, either going to, coming from, or in the Steeple-houſe; if it be a free Nation, let it be free, let none have the Name of a Miniſter,* [then no *Quaker* deſerves that Name] *but ſuch as are able to ſatisfie all Doubts, and all Queſtions, and to convince and ſtop the Mouths of all Gainſayers and Oppoſers, and let them not be ſuch as call to the Magiſtrates to ſend them to Priſon for asking a Queſtion,* (q) *like the* Jews *that cried out, help Men of* Iſrael. (r)

(q) *Behold how their Practice contradict their Doctrine.*

(r) *To the Parliament of the Commonwealth of* England, &c. p. 6. *Printed* 1659.

Thus

Thus you see how vehemently the very Founder and great Apostle of the *Quakers*, who pretended he speak from the Mouth of the Lord, and by the Movings of his Eternal Spirit, wrote against others, saying, *Let none have the Name of a Minister, but such as are able to satisfie all Doubts, resolve all Questions, and stop the Mouths of all Opposers.*

And now not a *Quaker* Teacher dare stand the Brunt of one Question, resolve one Doubt, nor stop the Mouth of one Opposer, but they fly the Pit, call for the Constable, and seek to Authority. Again, *Let none have the Name of a Minister, that call to the Magistrate, and would send a Man to Prison for asking a Question like the Unbelieving Jews, who cried, Help Men of* Israel. See now what is become of their Steadiness to their own Doctrine? What is become of their Infallibility? What is become of all their daring Challenges? And besides, thus says another Prophet of theirs, *viz. But as for this People* [the *Quakers*) *they are raised of the Lord, and establish'd* contrary to all Men, (s) *and they have given their Power only to God, and they cannot give their Power to any mortal Men, to stand or fall by any outward Authority, and to* that they cannot seek. (t) And yet, who seeks more to Authority? who call more for Constables, for Warrants? Who sue more to Magistrates? Witness, *Gurney, &c.* of *Norwich*. Nay, who solicites more at Parliament, seeking their Favour, and begging their Countenance for their Establishment? Again, thus, *Their* (the *Quakers*) *Kingdom is from above, and they reject the Countenance of the Beast's* (i. e. Parliaments) *Authority; and they reject any Confidence that the Dragon, and unjust Power* (meaning the Parliament) *can repose in them*; (u) *for we* (says this Prophet of theirs) *are gathered up into the Life which the Holy Men of God lived in, and are fall'n from the World and its Ways and Nature*; (w) *for even the Father bears Witness of us, and therefore our Witness is true.* (x) Alluding to the Sayings of Christ: *The Father that sent me beareth Witness of me*, John 8. 18. *And I know that the Witness which he witnesseth of me is true*, Chap. 5. ver. 32. Oh! bold Asserters, thus to set themselves in Christ's stead, and to place themselves in his rightful Throne; Let them shew the like Reasons, together with the like Miracles, that our Saviour did; That God the Father bears Witness to them, as he did to our Saviour, *Mat.* 3. 17. Chap. 17. 5. But to the Matter once more. The *Quakers*, who reproaching the then Ministers, thus said, *What!* —— *a Running to the Powers of the Earth? What! have you Ministers lost the Lord to be your Strength, that you must flee for Help to Men? Must they make Laws to establish you, and set you up? Is not this the Whore that rode upon the* Beast, (i. e. Parliament) *and that the* Beast carried. (y) Again, to the Parliament thus: *You do but cause People to drink of the Whores Cup, and you are but them* (viz. the Beast) *that carry the Whore; and this is plain dealing, to tell you the Truth.* (z)

(s) *Except* Mahomet, Ignatius Loyola, Menander, (t) Burrough's *Works*, p. 507.

(u) p. 621. *ibid.*
(w) p. 53. *ib.*
(x) p. 50. *ib.*

(y) p. 522. *ib.* p. 524. *ib.*
(z) *But now the* Quakers *are willing to get up and ride a little.*

I say all this consider'd, together with fifty times as much on this Foot, wrote by *Fox, Burrough, Hawgil, Parnel*, &c. would make any Man that's a Stranger to the *Quakers*, Ins and Outs, and Tackings about to every Wind that blows a fair Gale for *Quakerism*, think, that they were utterly averse to call for Constables, for Warrants, and seeking thus to Authority, contrary both to their Doctrines and fair Pretences; but whilst their Practices thus stab their Principles, and gives the Lie to their high Pretences, who can believe what a *Quaker* says, since these their proud Boastings are thus bottom'd on downright Hypocrisie?

Dissen. What shall we say of this infallible Tribe, who thus contradict their avow'd Principles; one while for this, one while for that, and by and by for neither? What signifie their Positions to the Parliament, (a) since what they write to day, they contradict to morrow? What hold have any Government of such a People, who cannot be known by any outward Rule? The Scriptures they for 50 Years together deny'd to be the Rule of Faith and Practice, affirming, they neither teach to worship nor serve God. The Laws of the Nation they deny to be their Rule as Men; they cannot take the Abjuration Oath for Conscience sake, but they thinking themselves the white Chickens of the Age, and the only Favourites; they pray to be excus'd from those Obligations that all others, both of the Church Establish'd, and Protestant Dissenters, are oblig'd under great Penalties to perform; nay, their own Books, wrote from the Mouth of the Lord, and by the Movings of his Eternal, Unerring and Infallible

(a) *See Part* II. p. 91. *to* p. 150.

fallible Spirit (as they pretend) are not their Rule; in short, no outward Rule, Bond, or Obligation, can on this account set Bounds to them, which renders them a very Dangerous People, guided only by Mad, Enthusiastick Motions. Pray, tho' neither the Scripture, nor the Laws, are a rule to them, What can they say, why their own Books should not?

Churchm. Why thus, about the Year 1698. there was an Objection made to the *Quakers*, from a Quotation out of *Edw. Burrough*'s Works; pursuant to which, the Objectors would have had the *Quakers* conform themselves, seeing they own him to be one of their Prophets; but thus answered six of their Scribes (*b*) in their Book, *The Defence of the People called* Quakers, *&c. p.* 5. Printed 1699.

(b) Richard Ashby, Jo. Fiddiman, Tho. Bonnet, Dan. Philips, Jo. Hubbard, Tho. Buckingham.

'Their (the Clergies) Allegations out of *Edward Burrough*'s Works, doth not 'reach the Case, for he hath been dead about 35 Years, and this was Publi-'shed about five Years before his Death; and therefore what is a Challenge of 'near forty Years standing, and by a Friend so long dead, to us; is it rea-'sonable, that that should Affect us? And set us such Measures, *&c.* That he 'was a *Boanerges*, or a Son of Thunder, and did speak from the Mouth of the 'Lord, we acknowledge.

By which it's plain, That if their Authors be dead, and their Books published thirty or forty Years ago, they are of no force as to them; neither can they set Bounds to them, notwithstanding they were wrote from the Mouth of the Lord, by their Prophets and Sons of Thunder; so that it seems high time for the Government to take better Security of them, than their bare Yea and Nay, or Words in Writing or in Print: What signifie their Printed Books, which declaim fighting with a Carnal Weapon, since no outward Rule can set Bounds to them, after forty Years Publishing, especially since in Cases of Conscience, their greatest Casuists to salve their Scruples, run to their Ancient Friends Books for Proofs (*t*); and that when they quote Scriptures, 'tis only for the sake of the Worlds People (as they call us Christians) who have a Belief in them (*d*).

(t) *See Part* I. p. 50.

(d) P. 48, 49. ib.

Dissent. Come Friend *Alexander*, what canst thou say to these things? I profess, I take this to be a heavy Charge against you; in that no outward Rule whatsoever, can set Measures to your People: Pray let us hear your Defence.

Alexander. I am weary of this Discourse, Hum, Hum, ha, ha.

Dissent. What struck speechless, *Alexander?* I remember I was at a Coffee-house the other Day, among some *Quakers*, and I asked them, Why they neither answered *Fra. Bugg*'s Books, nor accepted of his frequent Challenges, to a Publick Conference? For I told them, That if what he quoted from their Books were true, they were a Dangerous People to the Government, as well as to the Christian Religion; but if false, that it was their great Interest to meet him; but now I find there is nothing but Hum and ha, and that the true Reason of their Cowardize, is, That they are not able to defend either their Principles, or their Practices. Pray have you not some short Instances of their Contradictory Sayings, touching Fighting, both of Incouragements and Discouragements, of War and Blood-shed; if you have, let us have a Sample or two.

First, See their Declaration against Fighting. (e)

(e) Fox's *Journal*, p. 233.

'First, All Bloody Principles and Practices, we do deny, with all Outward 'Wars and Fighting with Outward Weapons, for any End, or under any Pre-'tence whatsoever: And *Pag.* 237. Added in the Reprinting, *viz.* 'Courteous Reader, This was our Testimony twenty Years ago; and we have not 'been found acting contrary to it, nor ever shall, for the Truth which is our 'Guide, is unchangeable; and this is now reprinted to the Men of this Age, 'many of whom were then Children, and doth stand as our Certain Testi-'mony against all Plotting (*f*), and Fighting with Carnal Weapons; and if 'any, by departing from the Truth, should do so, this is our Testimony 'against them.

(f) *See Part* II. p. 67. W. P. a *Plotter, yet never denied by them.*

Again, See their early Claim to Fighting, well attested.

(g) *A Declaration from the* Quakers, *to the present distracted Nation of* England, *Printed* 1659. p. 8, 9.

'We are dreadful to the Wicked, [meaning all but themselves] and must 'be their Fear; for we have chosen the Son of God [*i. e.* the Light within] 'to be our King, and he hath chosen us to be his People; and he might com- 'mand Thousands and ten Thousands of his Saints [called *Quakers*] at this 'Day, to Fight his Cause, he might lead them forth, and bring them in, 'and give them Victory over all their Enemies, and turn his Hand upon all 'their Persecutors; but yet his Kingdom is not of this World——Neither 'can we yet believe, That he will make use of us in that way, tho' it be his 'only Right to Rule in Nations, and our Heirship to possess the utmost 'Parts of the Earth, but for the present, we are given up to bear and 'suffer. (g)

Subscribed by Edw. Burrough, *and* 14 *more, by which they set forth their Right, tho' as* yet *they are not for it, but for the* present, *are given up to suffer*, &c.

Again, Their Discouragements of War with France, see the Quakers Address upon Her Majesties Victory at Vigo.

O Christendom's *People! Your Case is very sad;*
Your Bloody Acts, the Lord abhors, and Deeds that are so bad:
You do profess to love the Lord, and yet your Brethren hate,
Therefore your Prayers are abhor'd, because they are Deceit:
You Fast and Pray, and desire you may, your Brethren overcome;
You Kill and Slay, and take the Prey, and thank God when Murder's done:
Therefore, ye Hypocrites, cease and go no farther,
For God Accepts no Thanks of you for Murther.

Thus much for discouraging the Army of Her Present Majesty Queen *Anne*, and which is owned, but never condemned publickly by the *Quakers*.

Again, For their Incouraging War and Bloodshed.

'To thee, O *Oliver Cromwell!* Thus saith the Lord, I have chosen thee a- 'mong the Thousands in the Nations, to execute my Wrath upon mine Ene- 'mies, and gave them to thy Sword, with which I fought for the Zeal of my 'own Name, and gave thee the Enemies of my own Seed to be a Curse, and 'a Reproach for ever; and made thee an Instrument against them.——And 'many have I cut down by my Sword in thy Hand, that my Wrath might be 'executed on them to the utmost.

Geo. Roffe. (h)

(h) *The Righteousness of God*, &c. p. 11.

Again. 'O *Oliver!* Hadst thou been Faithful, and thundered down Deceit, 'the *Hollander* had been thy Subjects and Tributers, and *Germany* had given up 'to have done thy Will, and the *Spaniard* had quivered like a dry Leaf—— 'The King of *France* should have bowed under thee his Neck, the *Pope* should 'have withered as in Winter, the *Turk* in all his Fatness should have Smoak'd. '——Sober Men, and true Hearts, took part with thee. (i) O take heed! 'and do not slight such, least thou weaken thy self, and not disown such '[*Quakers*] as the Lord hath owned. Thy Dread is not all yet gone, nor thy 'Amazement; arise, and come forth, for hadst thou been Faithful, thou 'shouldst have crumbled Nations to Dust, for that was thy Place.

(i) *Viz.* Quakers.

Geo. Fox. (i)

(k) *See Part* I. p. 25, 26. *Part* II. p. 73. *to* 81. *for more of this.*

Here is for and against, so that the *Quakers* have two Handles to take hold on, as occasion serves; when it is for their Interest to Flatter any Government, they can produce the first against Fighting: Again, When it is for their Interest to fight, they can produce the second for Fighting: Thirdly, When they

they like not the Government, nor its Design, they can **Discourage**, and charge them with Hypocrisie and Murther. Fourthly, when they Love the Government, they **Encourage Fighting**, Blood and Slaughter all the World over. Now by this, who can tell their Principles touching Fighting? Surely none. And this *Fox* knew when he said, *That neither* Papist *nor* Protestant, *&c. can know the* Quakers *Principles:* (l) And in this he was no Fool; for how can any one know their Principles, when they Write thus *pro* and *con*, for and against the same thing? Especially if it be as *John Fiddiman*, *&c.* says, 'That 'after the Expiration of 30 or 40 Years, the Writings of their most noted 'Prophets, their *Boanergeses*, and Sons of Thunder, as they still own *Burrough* to be, are of no force, nor can set no Bounds or Measures to their 'Followers. I say, What then signifie their Positions to the Parliament, their many Books and Papers, since no outward Rule can hold them? As in *Part* I. and *Part* II. I have shown in many things, and could in many more. I shall conclude this Section, with the following Observation.

(l) *The* Papists *Strength*, p. 2.

You see the *Quakers* Address foregoing: *O* Christendom's *People, your Case is very sad*, &c. to which I have spoke largely, *(m)* and which the *Quakers* never publickly condemned, but since have justify'd it in Print; which considered, together with their keeping their Shops open, and following their outward Callings on those Days set apart by Authority, and in Contempt thereof, do shew, that *John Love*, the Author of those Scandalous Verses, is one, with his Brethren the *Quakers*, in Principle and Practice: As also, That in all the Glorious Victories, that have (by the Blessing of God) attended Her Majesties Arms, they have not made one Address, shewing either their Thanks to Almighty God, for the same, or any ways congratulated Her Majesties good Success, as both the Church of *England*, and *Protestant Dissenters* have done: Nay, they, as in many other things, so in this, come far short of the *Jews*, as will appear, by comparing their Address foregoing in Verse, *O* Christendom's *People*, &c. And what was wrote by the *Jews*, as in the *Post Man, July* the 6th. 1706, which is as followeth, *viz.*

(m) *See Part* II. p. 83. *to* p. 87.

The Jews Address as followeth, viz.

" May he, whose Kingdom is Everlasting, who gives Victory and " Power to Princes, who Preserved *David* his Servant, from the Sword " of his Enemies, who made his Way through the Sea, and Stormy " Waters, Bless, Preserve, Defend, Assist, and Exalt to Heaven, Her " Sacred Royal Majesty, *ANN* Queen of *Great Britain*: May the " Merciful King of Kings Bless Her, and Preserve Her from all Trou- " ble and Peril: May the King of Kings, out of his Mercy, Bless Her " Armies with Success, and Prolong Her Reign: May the King of " Kings Inspire Her, and Her Ministers with Mercy, that they may " be Kind to us, and our Brethren: And that in Her Life, and our " Time, Salvation may appear to the *Jews*, and that *Israel* may be in " Peace, upon the coming of our Redeemer, let the Will of God be " such, and let us all say. *Amen.*

From what is said in this Section, it plainly appears: First, That there is a Spirit of Persecution among the *Quakers*; and to effect it, They want only Power and Opportunity. Secondly, That they do, as they would not be dealt by, in that they came into our Churches, disturbing our Ministers, whilst yet they cannot bear with our going into their Meetings. Thirdly, That as formerly they decried all Assistance of the Government, but now seek it, calling to the Constables, and to the Justices for Warrants to send to Prison. Fourthly, That their Books wrote by their most Eminent Prophets, after 30 or 40 Years Expiration, are like an Old Almanack out of Date, and can set no Bounds or Measures to them. Fifthly, That their Teachers are struck Speechless, and all their boasting Challenges evaporate like Smoak. Sixthly, That they can declare against Fighting with Carnal Weapons, and yet put in their early Claim, to their Right of using it; tho', for the present, they bear, *&c.* Seventhly,

venthly, They can Discourage the Army of Queen *Ann*, but Incourage that Usurper *Oliver Cromwell*, and all by one and the same Infallible Spirit. Lastly, That both in Doctrine and Practice, they fall short, not only of the Church of *England*, and *Protestant Dissenters*, but even of the Unbelieving *Jews*: Thus Ungrateful are they to the Government, both in Doctrine and Practice, by opening their Shops, and following their outward Callings, in Contempt of Her Sacred Majesties Command, Her Crown and Dignity: But say what we will, nothing can make them Blush, Impudence and Disloyalty, well mixed with Ingratitude, have got the Ascendent in them.

SECT. VII.

Shews that Geo. Fox, *like* Simon Magus, *pretended to Miracles, but that he wrought none in the Name of Jesus; and that the* Quakers, *like the Bewitched* Samaritans, *undervalue the Stupendious Miracles of our Saviour, as Shadows; but those pretended by* Fox, *as Real and Substantial.*

Dissent. TO prove this, I think you need not recite particularly the Miracles of our Saviour, and by the Apostles in his Name, as healing the Diseased, curing the Sick, raising the Dead, cleansing the Lepers, feeding the Multitude with a few Loaves and Fishes, giving sight to the Blind, causing the Dumb to speak plain, the Lame to walk, turning Water into Wine, casting out Devils, *&c.* and that in the Face of his Enemies. But first prove, That the *Quakers* undervalue these Miracles of our Saviour. Secondly, That they do pretend to Miracles, and what their Miracles are, and when said to be done, and in whose Name, this will give great Light into the Controversie on foot.

Churchm. To do this, it will be necessary to find out, who is first the Object of the *Christians* Faith, and what is the Object of the *Quakers* Faith; to do which, view the *Quakers* Creed, with the Confutation thereof foregoing, *pag.* 164, 165. and there it is plain, that the *Christians* own *Jesus* of *Nazareth* to be their Object, according to the Promise of God by the Angel, Matth. 1. 21. *And she* (Mary) *shall bring forth a Son, and thou shalt call his Name Jesus, for he shall save his People from their Sins. Dost thou believe on the Son of God* (said *Jesus* to the Blind Man in the Gospel, *John* 9.) *He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he* (the Man that was Blind) *said, Lord, I believe, and worshiped him.* But the *Quakers* believe not in him, but their Light within; this is the case, and the reason of our Contention; and this was the Faith once delivered to the Saints; and St. *Jude* exhorts us, *not only to contend for it, but to contend earnestly*; this is, and this was the Faith of all Christians, That the Person that the Blind Man talked with, was *Jesus* of *Nazareth*, who was Born of the Virgin *Mary*, even the Son of God: This is the Faith that all the Fathers, Bishops, and Martyrs of the Church of Christ contended for, and this is the Faith the *Quakers* oppose, denying him to be the Son of God. (*a*)

(*a*) *See* Penn's and Whitehead's *Apology*, &c. p. 146.

Dissent. What, do the *Quakers* not believe that there was such a Person as *Jesus* of *Nazareth*, that he suffered, *&c.*

Churchm. Yes, they do believe there was such a Person, as you and I believe there was such a Man as King *Henry* the VIII. King *Charles* the II. *Oliver Cromwell*, Pope *Paul* III. and the like; we all believe there were such Men, but we do not believe on them, and hope for Salvation through their Merits and Satisfaction; no more do the *Quakers* believe in *Jesus*, as appears by their Creed foregoing; and by way of Addition, I further alledge out of the same Man's Works, called, *A Demonstration of God's Love to my Soul*, &c. (*b*) briefly thus contracted. *Incouragement to the Unconverted to turn their Minds into the Light of Christ in themselves, and in it to believe*, p. 167. *But I prayed to a God I knew not*, (*viz.* before he

(*b*) W. Benner's *Works*, &c. p. 167. to 178.

he was a *Quaker*) *I imagined a God afar off,* [who fills Heaven and Earth] *I then knew not that that was the Light, the Way, the Truth in my Heart; I, like* Samuel, *knew not that it was the Lord,* (*viz.* the Light within) that did call me.——— *So, this I assert,* p. 178. *for an unerrable and invincible Truth, that the Light, if it be* believed in, *loved and* obeyed, *is able to* save *him* from *his* Sins. Thus we see First, That the *Quaker* Teachers turn People to a Light within: And Secondly, Tell them they are to believe in it: And Thirdly, That they Preach Salvation in the Name of their Light within, saying, *That the Light if it be obeyed, and believed* in *is* able *to* save *from* Sin. And so I leave this Subject, having already, by their Creed, made it plain, That the *Quakers* and the *Christians* differ in the Object of their Faith, and in all other Articles thereof. I now proceed to shew how they undervalue both the Person and the Miracles of *Jesus* of *Nazareth*, which may be a Confirmation of what I have urged.

First, Thus says *Richard Hubberthorn*, and justified by *Geo. Fox*, in their Book (c). *Christ's coming into the World, as he is held forth in the Scripture Letter without them, and in the Flesh without them, was but a Figure.*

(c) Saul's *Errand to* Damascus, *&c.* p. 8.

Secondly, *Is. Penington* says, *The Miracles of Christ in the Days of his Flesh, were but a Shaddow of what he would work and perform inwardly, in the Day of his Spirit,* [Query, Was not that the Day of his Spirit?] *and can he fall short in the one, of what he shaddowed out in the other.* (d)

(d) *Concerning the Sum or Substance of our Religion, call'd* Quakers, *&c.* p. 13. *Printed* 1660.

Thirdly, *Humphry Smith* says, *Why then do any follow the Priests of* England *any longer?*——— *And why do others dispute about, and talk of the Body so much,* [meaning the Person of our Saviour] *which they never saw nor knew? And why then are People so busied about that which was before the Reconciliation, and for Outward Bread, Wine, and Water, are not these things that are seen? And are not things that are seen Temporal? And whether such should be always following after his Body, his Miracles, Baptism, or Supper without them?* (e)

(e) *So all that want Peace with God, &c.* p. 10, 11. *Printed* 1660.

Fourthly, Says *William Bayly* another of their Prophets, *They, his Disciples, loved his Person for the sake of the Light and Spirit that was in him, or else what was his Person to them, more than another Person?* (f) These with other Quotations, cited *p.* 168, 169. foregoing, do plainly shew, That the Doctrine of the *Quakers* tends to subvert the Faith of Christ Crucified, and all veneration for his Miracles, and Obedience to his Ordinances, and to every Article of the Christian Faith.

(f) Bayly's *Works*, p. 307.

Dissent. Indeed, I must grant, it is so. For,

First, I find their way of Proseliting People, is to turn them to a Light within, which, if believed in, and obeyed, is sufficient for Salvation, which never was the Method of the Prophets, Christ, or his Apostles.

Secondly, That Christ's coming into the World, as held forth in the Scriptures, was but a Figure, when as held forth in the Scripture, he was the Substance of all Figures under the Law.

Thirdly, That his Miracles were but Shaddows of those Miracles wrought in, and by the *Quakers*.

Fourthly, That their calling People from following the Priests, was because they professed Faith in *Jesus* of *Nazareth*, a Man whom they do not personally know, talking about his Body, his Miracles, his Ordinances, &c. this they like not.

Fifthly, They tell us, That his Disciples loved his Person, only for the sake of the Light that dwelt in him, otherwise his Person to them, was no more than the Person of another, his Blood no better than the Blood of another Man.

Sixthly, And that therefore (as in the Pages refer'd to) all that Preach Faith in Christ outwardly, as he is in Heaven above, are False Ministers. And having performed the first part of your Promise, *viz.* To shew, that they undervalue the Miracles of our Saviour, pray proceed to the second, and shew us whether *Fox* pretended to Miracles, since he was a Man whom they knew, that so we may see whether he did any in the Name of *Jesus*; for *Simon Magus* did not, but only in his own Name, or in the Name of his Light within.

Churchm. I shall, and first of the Title of them refer'd to in the Journal. Namely, in the third Table, under the Letter M, published by the *Quakers* four Years after his Death, *viz.*

Miracles wrought, by the Power of God, in Geo. Fox. (g)

(g) *The third Table or Index under the Letter* M.

Miracle I. At *Mansfield-houſe* (but in what County they do not tell us) there was a Diſtracted Woman under the Doctor's Hand, with her Hair about her Ears, and he was about to let her Blood, ſhe being firſt Bound, and many holding her by Violence, but the Doctor could get no Blood from her; I deſired them to unbind her, for they could not touch the Spirit in her; I was moved to ſpeak to her, and in the Name of the Lord, (*i. e.* the Light within) to bid her be Quiet, and ſhe was ſo; and ſhe mended, and received the Truth. (*h*)

(h) *Journal*, p. 27, 28.

But no Name, nor where ſhe dwelt, no Day of the Month or Week, no Witneſs to atteſt the Truth of it, nor never Publiſhed until 45 Years after; inſomuch, that this Miracle, like his others, are meer Cheats and Impoſtures: Yet *Fox*, by this means gave out, like *Simon Magus*, That himſelf was ſome Great One, for beſides all this, were it true, as we have no reaſon in the World to believe it is; ſtill it is no Miracle, but what is done by means every Day. And therefore let this Remark ſerve for the reſt.

Mir. II. At *Twy-Croſs*, there was a Great Man, that had been long Sick, and given over by Phyſicians: Friends deſired me to ſee him, I went up to him in his Chamber, and was moved to pray by him, and the Lord was entreated, and reſtored him to Health.

But when I came down Stairs, a Serving-man of his, came with a naked Rapier, and ſet to my ſide; but I looked ſtedfaſtly on him, and ſaid, 'Alack 'for thee, poor Creature, What wilt thou do with thy Carnal Weapon? It is 'no more to me than a Straw. Upon this his Maſter turned him out of his 'Service. (*i*)

(i) P. 30. 16. *done* 1649. *Publiſhed* 1694.

But whether of the twain was the Miracle, is to me doubtful; that I leave the Reader to judge: But ſure I am, neither the one, nor the other, was a Miracle; no, nor yet a wonder.

Mir. III. A Woman convinced of the Truth, fell in love with a Man of the World (*k*); when I knew it, I took her aſide, and was moved to ſpeak to her, and pray for her: But a light Thing got up, and afterwards ſhe Marry'd that Man (of the World) and ſoon after went Diſtracted, [which had ſhe rejected the Man upon his Advice, that alſo with him had been a Miracle.] Then was I ſent for to her, and the Lord was Intreated, and raiſed her up again. (*l*)

(k) *This was no Wonder.*

(l) P. 171. ibid. *done* 1655. *publiſh'd* 1694.

Mir. IV. At *Baldock* in *Hartfordſhire*, there was a *Baptiſt* Woman ſick; *John Ruſh* of *Bedfordſhire* went with me to viſit her, [as he ſays, but I find no *John Ruſh*'s Name to Atteſt it;] and they (*m*) told me, She was not a Women for this World. So I was moved of the Lord to ſpeak to her, and the Lord raiſed her up again, to the Aſtoniſhment of Town and Country.

(m) *They, who? They. This is about* 40 *Years ſince* Jo Ruſh *is deceas'd; the Woman,* Fox *and all dead, and no Witneſſes to Atteſt it.*

Again, When we had viſited this Woman, there were two Deſperate Fellows fighting ſo furiouſly, that none durſt part them, but I was moved to go to them; and when I had looſed their Hands, I held one of them by one Hand, and the other by the other Hand, and ſhewed them the evil of their Doings, and reconciled them, ſo that People admir'd at it. (*n*)

(n) *Journal*, p. 170. *in* 1655. *publiſhed* 1694.

Now whether of the twain is the Miracle intended, let the Reader judge; tho' neither is a Miracle, no not ſo much as a Wonder.

Mir. V. One *Richard Mires*, had been Lame of one of his Arms; and I was moved of the Lord to ſay unto him: 'Prophet *Mires* ſtand up upon the Legs; he ſtood up, and ſtretching out his Arm, ſaid, 'Be it known unto you all 'People, That this Day I am Healed; but his Parents could hardly believe it; but after the Meeting was done, had him aſide, pull'd off his Doublet, and ſaw it was true. Yet after this, [for you muſt know he was a Quaker, and the more fit to be made a Tool,] the Lord commanded him to go to *York* with a Meſſage, he diſobeyed, and the Lord ſtruck him, ſo that he died about nine Months after. (*o*)

(o) *Journal*, p. 103. 1652. *publiſh'd* 1694. 42 *Years ſince.*

REMARK.

Obſerve this Forgery in this bold Impoſtor. 'I was moved to ſay, Prophet '*Mires*, whoſe proper Name was *Richard*, a Lye in the Front, ſtand up, this

was

' was all, not *ſtand up in the Name of Jeſus, and thou ſhalt by his Power be healed*; no, not a Word like it in all the pretended Miracles he is ſaid to have wrought; no, not in all his Miracles. he never ſo much as mention'd the Name of *Jeſus*, but like *Simon Magus* acted in his own Name only, that like him he might give out, That himſelf was ſome Great One, *to whom all his Deluded Diſciples, from the leaſt to the greateſt* gave Heed; ſaying, as in their Index, This Man is the great Power of God.

Mir. VI. *Anno* 1662. paſſing through the Country, came to *Twy-Croſs*, (n) where that great Man formerly mention'd, whom the Lord God had raiſed up in his Sickneſs 1649, (and whoſe Serving-man came at me with a drawn Sword [but in *p.* 30. it's ſaid to be a Rapier, Lyars had need to have a good Memory,] to have done me a miſchief;) He and his Wife came to ſee me. Yea, that was the Miracle, That twelve Years after he was Sick, he ſhould come to ſee this Miracle-Monger.

(n) Note, *Num.* 2. 1649. *The Man cured* 12 *Years ago, came to ſee him, a Wonderful Miracle. See Journal,* p. 30. *and* p. 258.

Mir. VII. There came a Woman and brought her Daughter for me to ſee, how well ſhe was; putting me in mind, That when I was there before, ſhe had brought her to me: The young Woman was troubled with the King's-Evil, and had then deſired me to pray for her; which I did, and ſhe grew well upon it. (o)

This is like the laſt; Oh how he was, by her coming, put in mind of that, perhaps, which never was; for here is no Account of the Name of the Maid, her Father, or Mother, or where, or in what Town or City, either of them lived when this pretended Miracle was done, nor Witneſſes to Atteſt it.

(o) *Journal,* p. 407.

Mir. VIII. *James Claypool* was ſuddenly taken with a Fit of the Stone; when I heard of it, I was much exerciſed in Spirit for him [for he was a *Quaker*;] and after I had ſpoken to him, to turn his Mind inward [*viz.* below: He did not exhort him to look up to God, in Heaven above, and pray to him, firſt, To pardon his Sins for the ſake of Jeſus Chriſt his Son; and to give him Patience in his Affliction, and in his own good time to remove his Hand that was upon him; no, not ſuch a Paſſage in his whole Journal, but I I I. I was moved, I prayed, I was exerciſed, I pitied him, I ſaid to him, Stand upon thy Legs, I I I, quite through his Journal *Luciſer* like] I was moved to lay my Hand upon him, and the Lord's Power went through him, and through Faith in that Power he had Eaſe, (p) ſo that he quickly fell into a Sleep, and when he awaked the Stone came from him like Dirt, the next Day he rode in a Coach, 25 Miles. (q)

(p) *Mark that Power that came by Vertue of* Fox's *Hand was Magick.*

(q) *Journal,* p. 504.

REMARK.

If this was a Miracle, our Phyſicians work Miracles every Day; No, no, a *Fox* was a Counterfeit himſelf, who pretended to be a Prophet, and was none, ſo are his Miracles all Counterfeits; and all the Subſcribers and Recommenders of theſe Idle Stories to be Miracles, are a pack of Jugglers, and deluding Wretches, you will have their Names hereafter, and their Fruits ſo diſcovered, when I come at the Cage of Unclean Birds, that will more and more diſcover the Cheat. And as for *Fox*, If this Diſcovery be acceptable, and that I find it meet with Incouragement, I do believe, that I am able to prove, That this *Fox*, in the Books under his Name, has told a Thouſand Lies: And therefore I will conclude with the Poor Man in the Goſpel, who was born Blind, and received his Sight, miraculouſly by our Saviour's making Clay, anointing the Eyes of the Blind Man, (r) ſaying, *Now we know, that God heareth not Sinners; but if any Man be a Worſhipper of God, and doth his Will, him he heareth. Since the World began, was it not heard, that any Man opened the Eyes of one that was born Blind. If this Man were not of God, he could do nothing,* v. 31, 32, 33. And for as much as we know, that Lying is a Sin, which whoever liveth in, without Repentance, ſhall not Inherit the Kingdom of God, and of Chriſt: If then I make it appear, That *Geo. Fox* was a Notorious Lyar; and that therein his moſt Eminent Followers, and Recommenders of thoſe his pretended Miracles, followed his Steps therein; this will ſhew, that theſe could be no Miracles, nor that a Bleſſing did at all attend him in his Travels and Exerciſes; albeit, God Almighty might permit him to be a Scourge and Judgment to his Church, to try their Zeal, and to let them ſee their Luke-warmneſs in defending his Church, and vindicating his Goſpel; for as to the Miracles of

(r) John 9. 6. to the 35.

our

our Saviour, he did them openly, in the Face of his very Enemies; all was plain and above-board, but *Fox*'s pretended Miracles were ever done in a corner, and kept ſecret, twenty, thirty, nay forty Years, and then Publiſhed when all are Dead that might detect them.

Mir. IX. At *Mary-Land*, a Woman came to me, and told me her Husband was Sick, not like to Live; and deſired me to go home with her to ſee him; I got a Horſe and went with her, and ſpake what the Lord gave me to him, and the Man was much refreſhed, and raiſed up by the Power of the Lord [in me:] And he afterwards came to Meetings. (s)

(s) *Journal*, p. 378.

Mir. X. In *Mary-Land*, there was a Woman that lived at *Anameſſy*, who had been many Years in Trouble of Mind; and ſometimes would ſit moping, near two Months together, and hardly ſpeak or mind any thing. When I heard of her, I was moved of the Lord to go to her, and tell her, *That Salvation was come to her Houſe*; and after I had ſpoken the Word of Life to her, and entreated the Lord for her, ſhe mended, and went up and down with us to Meetings, and is ſince well. (t)

(t) *Journal*, p. 381.

Mir. XI. There was one *John Jay*, he being to try a Horſe, got upon him, the Horſe fell a running, and caſt him down upon his Head, and broke his Neck, as the People ſaid: They that were near him, took him up for Dead, carried him a good way, and laid him upon a Tree. I got to him as ſoon as I could, and feeling on him, concluded he was Dead. And as I ſtood by him, pitying him and his Family, I took hold of his Hair, and his Head turned any way his Neck was ſo limber. Whereupon throwing away my Stick and my Gloves, I took his Head in both my Hands, and ſetting my Knees againſt the Tree, I raiſed his Head, and perceiving there was nothing out, or broken. Then I put one Hand under his Chin, and the other behind his Head, and raiſed his Head with all my Strength, two or three times, and brought it in; [which was never out, as he ſays above.] I ſoon perceived, his Neck began to grow ſtiff again, and then he began to rattle in the Throat, and quickly after to Breath: The People were amazed, but I bid them have a good Heart, and be of good Faith, and carry him into the Houſe. They did ſo, and ſet him by the Fire; but I bid them get him ſome warm thing to drink, and put him to Bed. After he had been in the Houſe a while, he began to ſpeak, but did not know, where he had been. The next Day, he went with us to a Meeting 16 Miles. (u)

(u) *Journal*, p. 379.

REMARK.

In this Journal, I could recite fifty more, as ſtrange Stories as theſe, and as worthy the Name of Miracles, if true: But all theſe are recommended by the Subſcribers hereafter named, to be Miracles. And here is all recommended as ſuch, except one, which will make up an even dozen; elſe they'll ſay, I drop a Miracle, inſtead of dropping Words. And therefore they ſhall have their full Number, even every one recommended by them to our view under the Letter *M*, and Word Miracles, with the Inſcribed Words, *See trouble of Mind*, which I have diligently ſought out, *viz.*

Mir. XII. Whilſt I was in the Houſe of Correction [in *Derby*, mentioned *Sect.* V. for Blaſphemy] there came unto me a Trooper, and ſaid, That as he was ſitting in the Steeple-houſe, hearing the Prieſt, exceeding great trouble came upon him. And the Voice of the Lord came to him, ſaying; *Doſt not thou know that my Servant* Geo. Fox, *is in Peiſon? Go to him for direction.* So I ſpake to his Condition, and his Underſtanding was opened. (w)

(w) *Journal*, p. 45. *done* 1650. *Pub.* 1694. *viz.* 44 *Years after.*

Diſſent. You ſay theſe 12 are all recommended in the Index as Miracles, and that there are no more Miracles recommended in their whole Journal; and if ſo, it's all a Cheat, for I dare undertake to prove, That not one of theſe are Real Miracles. No, not ſo much (if true) as the Shadows of Real Miracles (wrought by our Saviour and his Apoſtles.) But then if not true, as that it is certain they are not, what horrible Cheats are theſe *Quakers*? However, by theſe and the like lying Wonders, they have prevailed, and by the like Hypocriſies they do prevail, and for ought I ſee, are like to prevail: for if they have wrote three ſuch Folio's as you ſet forth, in order to exalt the Name and Fame of this *Fox*, they'll write ſix more in defence of them, and then here will be no

end

end of writing; and therefore unleſs you can propoſe ſome other way to convince the World, that theſe their Miracles, which are the top Flowers in their Garland, are meer Cheats and Impoſtures, than Writing, you had better ſit ſtill; and on the other Hand, if you can propoſe ſome certain Method to try the Verity of theſe Miracles, and Miracle-Mongers; (for all the Subſcribers and Recommenders are anſwerable, as much as *Fox* would be, were he alive.) I grant it would be of Good, and of great Uſe; and I dare ſay, there is not a ſound Orthodox Chriſtian this Day in *England*, but would be glad of ſuch a Diſcovery; I do not ſay all that go under that Name, either in your Church, or among us Diſſenters; but I mean all that love our Lord Jeſus Chriſt in Sincerity and Truth.

Churchm. I have heard you to the Full, and to convince you that theſe can be no Mirales; I offer this one Method, to confirm what I have obſerv'd in the ſeveral Remarks, which yet of themſelves I think ſufficient.

A Method preſcribed as a Touchſtone to try the Quaker's Miracles.

My Method ſhall be this; Let the *Quakers* conſent to have one Week ſet apart, and four Months Notice of their acceptance of this Propoſal beforehand, to have a Publick Conference between my ſelf and two Aſſiſtants by me choſen, and *William Penn*, and two Aſſiſtants by him choſen, and forty Spectators choſen by me, and forty Spectators choſen by him, to whom we Six ma; Appeal; and if I do not prove out of the Books of *George Whitehead*, one of the Subſcribers of the Journal, and *George Fox* the Miracle-Worker, Five Hundred downright Lyes, I will ſubſcribe the recited Twelve Miracles Real and Subſtantial; but if I do, then *George Whitehead* ſhall ſubſcribe them to be meer Cheats and Impoſtures. Let this be the Touchſtone to try them by: What ſaiſt thou to this Friend, *Alexander*?

Alexander. Thou art an Apoſtate, an Enemy to Truth, and we will not ſubject our Teſtimony to Unbelievers, for we are the only People of God, and none are in the Truth but we. And I ſtill affirm, That the Miracles done by that Man Jeſus and his Apoſtles, which you Chriſtians ſo much dote upon, are but Shadows, and that the Miracles done by our Apoſtle *George Fox*, are Real and True, and Subſtantial Miracles.

Pray obſerve their Diſcourſe

Diſſent. Friend *Alexander*, let me ſpake a Word in private with thee —— *Alexander*, What haſt thou to ſay? I will hear thee. —*Diſſ.* Why Friend, do not be too ſtiff, I think the Propoſal is fair; for if he prove *George Whitehead* and *George Fox* guilty of Five Hundred Lyes, theſe pretended Miracles can be nothing but a Cheat and Impoſture; if he does not, you hear that he'll ſubſcribe them as Real; What can you deſire more fair? *Alexander*, Come Friend, between me and thee in private, I will tell thee my Mind in few Words: The Truth is, I muſt to thee confeſs, and ſo will Hundreds of us privately, that theſe Miracles of *George Fox* are nothing of Reality, nothing but to give out that *George Fox* was ſome Great One. And this ſhall be a Sign to thee, and all Men, that they are ſo, in that *W. Penn*, nor no true Friend will ever anſwer the ſaid Propoſal; for in *George Fox*'s *Great Myſtery*, I do think, under the Roſe be it ſpoken, that there are compleat Five Hundred Lyes; How then ſhould we appear at ſuch a Conference? But if he will grant that all the Spectators, to whom both Parties are to Appeal, ſhall be *Quakers*, then I do not know but his Propoſal may be adher'd to? But as *Moſes* the Servant of God had Power to work Miracles, for the confirming the *Jewiſh* Religion, and the Prophets after him; and that Jeſus of *Nazareth* wrought many Miracles, and by his Power his Apoſtles did the like, for the confirming the Chriſtian Religion; even ſo like the Sons of *Sceva*, *Exorciſts* of the vagabond *Jews*, *Acts* 19. 13, 14. So our Apoſtle would imitate them, and do Miracles to confirm our Religion: And there is none of us that dare under our Hands deny the Truth of theſe Miracles, tho' when we are by our ſelves we can ſpeak our Minds; but I deſire thee to keep this Diſcourſe to thy ſelf.

SECT. VIII.

Shews the Multitude of Books, Fifty Seven in Number, said to be Writ by George Fox, *from Anno* 1653 *to Annum* 1660; *several of which are large Folios, and some of them great part in* Latin, Greek *and* Hebrew; *which considering how Illiterate he was, was impossible for him to effect.*

Dissent. But why should they write so many Books, since they say they have no need of the Scriptures, but had known their Religion as well if there had not been a Word thereof written, (a) and that the Scripture is within them? (b) If so, why do they write so many Books? Are not the Scriptures sufficient to inform them as well as their own Books?

(a) *See Part* I. *p.* 33.
(b) *See Part* II. *p.* 126.

Churchm. Why? First, *The Scriptures* (say they) *neither teach to worship or serve God*; (c) and besides *what is spoken* (and consequently written) *from the Spirit of Truth in any, is of greater Authority than the Scriptures*, says *George Whitehead*. (d) These Quotations may salve your Questions, for they do not write to teach Christianity, but Quakerism; and therefore tho' they have no need of Scripture, yet there was great want of Books to teach Quakerism, and this doubtless made *George Fox*, &c. thus write. *You that look upon our Papers and Queries absurd and frivolous Things, so thou may'st look upon that which the Prophets, Christ, and the Apostles spoke or writ, and say that was frivolous and absurd: For theirs and ours were given forth all by one and the same Spirit*; *Thou say'st* [speaking to his Opponent, Mr. *Camelford* a Minister] *they* [our Queries and Papers] *were condemned to the Fire to be burnt, which if they had, you might as well have condemned the Scriptures to the Fire.*—— *For our giving forth Papers or Printed Books, it is from the* Immediate, Eternal Spirit of God, *as we are moved by the Immediate* Spirit of Christ, *to Write, or to put in Print; and this is it which doth torment thee, but it is but the beginning of thy* Sorrow; *but thou shalt see* more Papers, *and* more Printings *as the Immediate Spirit grows.* (e)

(c) *See* Edw. Burrough's *Works, p.* 485.
(d) *Truth Defending the Quakers and their Principles*, &c. *p.* 7.
G. Whitehead *Are these Signs that you prefer the Bible to all Books in the World? Oh! Ye Hypocrites, blush, and be confounded for ever.*
(e) *Truth's Defence*, &c. *by* G. Fox *and* R. Hubberthorn, *p.* 2, 104. *Printed at* York, 1653.

Dissent. These are bold Attempts, First, That the Scriptures neither teach to Worship or Serve God. Secondly, That their Books are of greater Authority than the Bible. Thirdly, That the Writings of the Prophets, Christ and his Apostles, and the Books of the Quakers, are given forth by equal Authority. Fourthly, That they may as well burn the Scriptures as their Books or Papers. Fifthly, That this Doctrine was but the beginning of Mr. *Camelford* the Ministers Sorrow, (and that's true enough.) Sixthly, A formal Threat, namely, *But thou shalt see more Papers, and more Printings, as the Immediate Spirit grows.* Lastly, It seems their immediate, Eternal Spirit, is capable of growing: Then let us have a Proof of the growth of this Spirit of Quakerism, especially from one single Quaker *George Fox*, even from the Date of this Book, *Truth's Defence*, &c. 1653 to Annum 1660, by a Catalogue of the Books wrote by this Impostor, in Eight Years time.

Churchm. Sir, you shall have a Catalogue of the Titles of the Books I have by me, said to be wrote by *Fox* in Eight Years time, tho' I pretend not to have all. That thereby you may see how their Immediate Spirit hath grown, especially if from thence you compute what he wrote from 1660 to the Day of his Death in 1690, whereby they tormented all Gospel Ministers, to see their Impudent and bold Advances to establish Quakerism, and to subvert Christianity, contemn the Holy Scriptures, and deny the Lord that bought them, bringing in Damnable Heresies. But notwithstanding what have been said, or what can be said, yet have they the Impudence still to re-assert their ancient Principles, saying they are the same still. See p. 169 foregoing. (f) But let me add one Instance more, which, I never printed, from the Works of *John Crook*, p. 392, where I find this Testimony doubled in that Page, *viz. Stand fast in the Truth,* according *to our* ancient *Testimony, which you have heard from the* beginning. Again, p. 1b. *That which I have writ to you, is by way of Exhortation, to stand fast in the Truth,* according *to our* ancient *Testimony, which*

(f) *As* Phillips, Wyeth, Whitehead, Whiting, &c. *still affirm.*

you

you have heard from the beginning. Wrote the Sixth of the Twelfth Month, 1698 (g). Now had *John Crook* exhorted the Quakers to ſtand faſt in much of that Doctrine that he and others have wrote lately, and teſtify'd againſt their old Hereſies, in their former Books, we might have had ſome good hopes of his doing ſome good among them, but to Exhort them to ſtand faſt according to their antient Teſtimony, which they receiv'd in the beginning, is juſt, as if he had ſaid, Friends, I have in this Book ſet forth many Truths, ſomewhat agreeable to the Chriſtian Religion; but take no Notice of that, that is but to ſerve a Turn, mind what was ſaid to you in the beginning, even when we contemn'd the Scriptures (as before obſerv'd) deny'd Jeſus to be Chriſt the Son of God, and own'd the Light within to be Chriſt and God, *&c.* Mind that, never heed what we now ſay in our Truth's Principles, in our Poſitions to the Parliament, *&c.* which we write only to gain our Point, and to ſerve a preſent Turn. This would have been plain-dealing, but thus to carry two Faces in one Hood, is hateful to God, Angels and Men. But now to the Catalogue of *Fox*'s Books, which contain their antient Principles, which no Man can know the bottom of as himſelf confeſſeth, *viz.*

(g) John Crook's *Teſtimony. Ætatis* 81.

A Catalogue of BOOKS *ſaid to be Wrote by* George Fox, *in Eight Years Time, allowing in Pages ſome abatement in Three or Four of them, that others wrote part of,* viz.

I. Truth's Defence againſt the Refin'd Subtilty of the Serpent. In Quarto. Printed at *York*, 1653. Pages 92
II. To All that would know the Way to the Kingdom, *&c.* Quarto. Printed 1655. 24
III. The Pearl found in *England*, &c. Quarto. Printed 1658. 24
IV. A Viſitation to the *Jews*, *&c.* Quarto. Printed 1656. 38
V. An Epiſtle to all People on Earth, and the Ignorance of all the World, *&c.* Printed 1657. 22
VI. A Declaration of the Ground of Error and Errors, Blaſphemy, Blaſphemers and Blaſphemies, *&c* In Quarto. Printed 1657. 44
VII. The Serious People's Reaſoning, *&c.* Quarto. Printed 1659. 08
VIII. An Inſtruction to Judges and Lawyers, *&c.* Quarto. Printed 1658. 40
IX. That All might ſee who they were that had a Command to pay Tythes; and who they were that had a Law to receive them. In Quarto. Printed 1657. 24
X. Several Papers given forth. The Heads contain'd in the Table following. in Quarto. Printed 1660. 54
XI. The Prieſts and Profeſſor's Catechiſm, *&c.* In Quarto. Printed 1657. 36
XII. An Epiſtle to all Magiſtrates and Powers in the whole Chriſtendom, *&c.* Quarto. Printed 1659. 16
XIII. To the Protector and Parliament. In Quarto. Printed 1658. 62
XIV. The Papiſts Strength, Principles and Doctrines, *&c.* Quarto. Printed 1658 99
XV. An Anſwer to a Paper which came from the Papiſts in *Holland.* Quarto. Printed 1658. 70
XVI. The Teachers of the World Unvail'd, *&c.* Quarto. Printed 1656. 32
XVII. The Cry of the Oppreſſed from under their Oppreſſions aſcending up, *&c.* Quarto. Printed 1658. 48
XVIII. To the Parliament of the Commonwealth of *England.* In Quarto. Printed 1659. 24
XIX. An Anſwer to Dr. *Burges*, &c. in Quarto. Printed 1659. 46
XX. An Anſwer to *Tho. Tillam*'s Book, *&c.* Printed 1659. 32
XXI. The Unmasking and Diſcovering of Anti-Chriſt, *&c.* Quarto. Printed 1653. 8
XXII. An Anſwer to *Jo. Gilpen*'s Book. Quarto. Printed 1655. 16
XXIII. The Vials of the Wrath of God upon the Seat of the Man of Sin. In Quarto. Printed 1655. 16
XXIV. A Warning to the Rulers of *England*, *&c.* written from the Spirit of the Lord in George Fox. In Quarto. Printed at *York* 1653. 9
XXV. A Warning from the Lord to all ſuch as hang down the Head for a Day, to keep a Faſt. In Quarto. Printed 1654. 30
XXVI. Several Papers given forth, *&c.* In Quarto. Printed 1654. 12
XXVII. The Spiritual Man Judge all Things, *&c.* In Quarto. Printed 1655. 30
XXVIII. News coming out of the North, *&c.* In Quarto. Printed 1654, Reprinted 1655. 46

XXX. Several Petitions Anſwer'd, *&c.* Quarto. Printed 1653. Pages 68
XXX. *Saul's* Errand to *Damaſcus*, &c. Quarto. Printed 1654. Reprinted 1655. 48
XXXI. Several Papers, *&c.* In Quarto. Printed 1653. 10
XXXII. A Word from the Lord, *&c.* unto all the Faithleſs Generation of the World, who know not the Truth. In Quarto. Printed 1654. 16
XXXIII. Scripiunculæ Quædam, Anglico Latinæ Magiſtratibus de Inſula Maltenſi, *&c.* Quarto. Printed 1660. 91
XXXIV. A Battle-Door for Teachers and Profeſſors, to learn *tu* and *vos*: Containing Thirty Languages. In Folio. Printed 1660. Subſcribed Eight or Nine times ſingly by *George Fox*, *viz.* to *Latin*, *Italian*, *Greek*, *Hebrew*, *Caldee*, *Syriac*; and Pag. 18, 19, 22, all ſingly; only to the Title Page there is *Ben. Furley* and *John Stubbs*; but in the Journal, Table III. the Subſcribers under the Letter B own *Fox* to be the Author, and refer it to him. Near 400
XXXV. A Primmer for all the Doctors and Scholars in *Europe*, but eſpecially the Two Univerſities in *England*, *Oxford* and *Cambridge*; to them, and every of them, whether Tutors or Scholars, Batchelors and Maſters of Arts, Batchelors and Doctors of Divinity, or to any other Member of that Body, [containing 2434 Queries] touching their Seven Liberal Arts, *i. e. Grammar*, *Logick*, *Rhetorick*, *Muſick*, *Arethmetick*, *Geometry*, *Aſtronomy*; together with that you call *Geography*, *Ethicks*, *Phyſicks*, *Metaphyſicks*, *Theology* and *Medicine*. By *George Fox*, as ſole and ſingle Author. In Quarto. Printed 1659. 57
XXXVI. The Great Myſtery of the Great Whore: Containing an Anſwer to about One Hundred Sixty Learned Men, in *England*, *Scotland*, and the *Iſle of Wight*; mixt with *Greek* and *Hebrew*. In Folio. Containing an Anſwer to One Hundred and Twenty Books. Printed 1659. 375
XXXVII. To all People, who meet in Steeple-Houſes in *England*, and elſewhere, *&c.* Quarto. Printed 1657. 12
XXXVIII. Concerning Marriages, *&c.* Quarto. Printed 1659. 8
XXXIX. A Meſſage from the Lords to the Parliament of *England*. In Quarto. Printed 1654. 14
XL. Good Councel and Advice rejected. Quarto. Printed 1659. *Fox's* part thereof. 14
XLI. To thoſe that have been formerly in Authority. Quarto. Printed 1659. 8
XLII. The Sum of ſuch Particulars as are charg'd again *George Fox*. Quarto. Printed 1660. 4
XLIII. To the Council of Officers of the Army, and Heads of the Nation. Quarto Printed 1659. 8
XLIV. For the King and his Council. Theſe, *&c.* Quarto. Printed 1660. 4
XLV. A Diſtinction between the Fanatick Spirit, and the Spirit of God, *&c.* A Broad Side. Printed in Two Colums, 1660. 2
XLVI. The Voice of the Lord to the Heathen. Quarto. Printed 1656. 8
XLVII. A Declaration concerning Faſting and Prayer. Quarto. Printed 1656. 8
XLVIII. The Law of God the Rule of Law-makers. Quarto. Printed 1658. 36
XLIX. A True Narrative of the Sufferings of *James Nayler*. Quarto. Printed 1657. *Fox's* Part therein. 8
L. A Catechiſm for Children, to learn of the Light within. Octavo. Printed 1658. 148
LI. A Warning from the Lord to the Pope, and all his Train of Idolaters. Quarto. Printed 1656. 24
LII. A Brief Diſcovery of a Threefold Eſtate, *&c.* by him and others. Quarto. Printed 1653. His Part 2
LIII. Copies of ſeveral Letters given forth by the Holy Ghoſt. Quarto. Printed 1660. *Fox's* Part 10
LIV. The Weſt Anſwering to the Noth. Quarto. Printed 1657. His Part thereof 2
LV. To the People of *Uxbridge*. Quarto. Printed 1659. 8
LVI. Of Bowings, *viz.* Such as are not to Bow, or ſo to do. 30
LVII. Concerning Poets. By *George Fox*. 8

In the Laſt, *i. e.* concerning Poets, is this Paſſage: *But I ſhall tell you the Scholars of* Oxford *and* Cambridge, *It would be more pleaſing to God, for you to get a Spade on your Backs, and a great old Glove, and a Bill in your Hand, and ſtop Gaps, and make up old Hedges, and threſh out Corn, and go among Day labouring Men for Three Pence a Day*, &c. This I quoted in the Poſtcript to the Book. A brief diſcovery of ſome of the Blaſphemous and Seditious Principles of the Quakers, *&c.* given to the Parliament, 1693.

A Second

A Second Catalogue of more Books Wrote by George Fox, *as the Quakers say, in their Folio, in the same Eight Years.*

I. A Word from the Lord to all the World, and all Professors in the World, spoken in Parables. See Gospel-Truth Demonstrated, *&c.* Fol. 16. 1654. Containing Pag. 6

II. The following Paper was Publish'd with several other Papers of Friends. p. 23. Anno 1654. p. in Fol. 6

III. To the High and Lofty Ones. p. 29. Anno 1655. p. in Fol. 6

IV. A Visitation to all you that have long had the Scriptures, *&c.* p. 53. Anno 1656. p. in Folio 12

V. A Declaration of the Difference of the Ministers of the Word, from the Ministers of the World, *&c.* p. 65. Anno 1656. Folio. 8

VI. A Cry for Repentance, unto the Inhabitants of *London* chiefly, p. 73. Anno 1656. In Folio. 4

VII. The Woman Learning in Silence; or, The Mystery of the Woman's Subjection to her Husband, p. 77. Anno 1656. Folio. 6

VIII. The Promise of God Proclaim'd, which is Christ, p. 85. Anno 1656. Folio. 4

IX. Something farther concerning Silent Meetings, p. 103. 1657. Folio. 2

X. To all Magistrates in *London*, p. 105. 1657. Folio. 2

XI. Concerning the World's Hypocritical Salutations, p. 107. 1657. Folio. 2

XII. The Fashions of the World Manifested, p. 109. 1657. Folio. 4

XIII. The Second Covenant, *&c.* p. 113. Anno 1657. Folio. 14

XIV. A Warning to all Merchants in *London*, p. 127. 1658. Folio. 4

XV. The Lamb's Officer is gone forth, *&c.* p, 145. Anno 1659. Folio. 12

XVI. The Difference between the Worlds Relation, and the Saints Relation, p. 157. 1659. Folio. 4

XVII. A Word in behalf of the King, p. 163. 1660. Folio. 6

XVIII. To the *Turk*, and all that are under his Authority, *&c.* p. 171. 1660. Folio. 6

XIX. For the Emperor of *China*, *&c.* p. 207 1660. Folio. 4

XX. To all the Nations under the whole Heavens, p. 211. 1660. Folio. 4

XXI. A few plain Words, by way of Query and Information, *&c.* p. 215. 1660. Fol. 4

XXII. To both Houses of Parliament, *&c*, p. 219. 1660. Fol. 4

XXIII. Concerning Christ Jesus the Covenant of God, p. 223. 1660. Folio. 4

To these give me leave to add the Pages in his Journal, which he is said by the Quakers, as well as the Books foregoing, to have wrote in Eight Years time, *viz.* from 1653 to Annum 166c, which though I have had it by me some Years, yet I choose to place it here, which are Pages in Folio 341

XXIV. To these let me add the number of Pages in the Folio of his Epistles, in the said Eight Years time, witnessed by *George Whitehead*; which are from p. 20 in their Folio, *viz.* A Collection of his Epistles, to p. 159, One Hundred and Fifty Nine Epistles. In Folio. 133

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Note also, That of the Fifty Seven Books by me in the first Catalogue, they have reprinted but Seven, Numb. *viz.* 3, 4, 5, 7, 34, 47, 55. And it is farther to be noted, That of those Seven Books, they have left out sometimes Two Pages, sometimes near Forty Pages out of a Book, which they thought not for their Turn. Thus do they drop the Words and Pages of their own Founder. Again Note, That they have sometimes added both Words and Sentences to those Books of *Fox's*, which they have reprinted. But let us come to a narrow Scrutiny, there is in the first Catalogue Nineteen Books, wrote in 1659 and 1660, number 7, 10, 12, 18, 19, 20, 33, 34, 35, 36, 38, 40, 41, 42, 43, 44, 45, 53, 55. And in the Second Catalogue Ten Books, beginning *Gospel Truth Demonstrated*, &c, p. 145, Number 15, 16, 17, 18, 19, 20, 21, 22, 23, 24. which make Twenty Nine Books, Two of them Folio's, of more than 700 Pages, and all in Two Years. Let all the World produce a Man that have wrote so many Books, and so Learned, and such an illiterate Dunce as he was, and I will record it a Miracle: No, 'tis all a Cheat, all Imposture, he never wrote one Book, no, nor one Page in his whole Life, that is printed as his, as in the next Section I shall Demonstrate: As for the Calculation of Pages in his Books, reducing the Folio and Quarto Pages to Octavo's, I leave that to those that have more time: But mark, what an impossible thing it was for him in Two Years time to write Twenty

Nine Books, as above obſerv'd, and as the Dates of the Books ſet forth, to which I refer, will Evidence. For do but multiply 29 by 25, for he was a Writer Forty Years, and it will ſhew that he wrote, if you can believe the Quakers, 725 Books, and 420 Epiſtles, which is 1145 Books and Epiſtles in 40 Years, beſides his Journal of 800 Pages.

Diſſent. You ſaid in the laſt Section, that *Geraldus Ignatius Loyola*, &c. were not a match for *Fox*; and therefore you chooſe *Simon Magus* for his Competitor; but alas! He was an Aſs to *Fox*, I think he exceeded *Mahomet*.

Churchm. We have an Account that *Mahomet* was an Illiterate Perſon, yet by the help of a *Jew*, and a *Neſtorian* Monk, *Sergius* by Name, he wrote his *Alchoran*, (a) containing 395 Pages in Octavo; which he put into 116 Chapters, in which (as the Tranſlator of the *Alchoran* informs us) are 120000 Sayings, whereof the moſt Judicious *Mahometans* themſelves ſay, there are not 3000 good Ones; the reſidue are falſe and ridiculous. Even ſo, ſhould I buſie my time to reduce all the Pages in Folio and Quarto, ſaid to be Wrote by *Fox*, but even in this Eight Years time. I ſuppoſe in Octavo there would be little leſs than 3999 Pages, in which I believe there is 66666666 Sayings; yea, and many more, (eſpecially ſhould we multiply the Pages, *&c.* by Five, for he is ſaid to be a great Writer Forty Years, *viz.* from 1650 to 1690, when he dy'd;) yet in all theſe Sayings, the moſt rational of the Quakers, would ſcarce think there are One Thouſand good Ones. (For my part I cannot find Five, eſpecially to a good Purpoſe and Deſign) yet I cannot ſee but that the Quakers are as averſe to condemn *Fox*'s Works under their Hands, as the Mahometans are to condemn the Works of *Mahomet*.

(a) *The Nature of Impoſture, in the Life of* Mahomet, *&c. p.* 35 *to* 49.

But ſuch is the Quaker's Art of painting this Image for *Fox*, to raiſe his Fame, and the Exhaltation of his Name, by theſe three Folio's, that every Quaker cannot ſee through the Varniſh; and therefore, as there have been Fourſcore Perſons employ'd in the erecting of it, I could be glad to ſee but Forty Perſons in detecting of their Craft and Juggles, wherein are couched ſo many Errors, deep Hypocriſies, Hereſies and Blaſphemies, that to ſhew its Deformity in all its Parts, is a Work too weighty for me; for I muſt own, that I want both Parts and Ability to go through it, as I could wiſh it were done, and as I think it ought to be done, and as I hope in time will be done. But in order to it, I will do my beſt Endeavour, bringing forth Materials for abler Pens: And in order to it I ſent a Letter to *George Whitehead* ſome Days ago, as believing him to be the chief Painter, at leaſt to lay the Ground Colour, tho' he is too dull for the finiſhing Stroke; to which I have as yet received no Anſwer, being Eight Days ago. A Copy thereof is as followeth, *viz.*

Decemb. 10. 1706.

George Whitehead,

'I Deſire to know whether you order'd theſe Words, **The Wrath of the Lamb?** And Line the firſt, theſe Words, **Saith the Lord**, to be added in Page 15, of the Book Entitled, *The Pearl found in England*, &c. in P. 143 of your Folio, *Goſpel Truth*, &c. And to leave out Four of the laſt Pages thereof; as alſo half the Book and half the Title of *Fox*'s Book *Scripſimuncle Quadam*, &c. in p. 177. *Ib.* For though it be not my preſent Work to follow you in theſe deceivable Practices, and horrid Forgeries, and that too, in the Name of the Lord, but chiefly to ſhew the Self-exaltations of *George Fox*, yet I deſire to be informed in theſe two Inſtances; for that I would not charge you, or any Man with what he is not guilty of. But if you refuſe to acquaint me herein, I ſhall take your ſilence *pro confeſſo*: And likewiſe to let me ſee one ſingle Copy of *George Fox*'s own Hand writing in the 420 Epiſtles, in the *Collection*, &c. ſince your Friend *Luke Howard* (d) ſays ſome are in *Print*, and ſome in *Manuſcript*. This done, you will Oblige your *quondam* Friend,

(d) *In his Teſtimony to* Fox *in your Folio,* Goſpel Truth *&c.*

Francis Bugg.

Now

Now to ſhew the Fallacy and grand Forgery of the Quakers, in adding to, and leaving out, what as they think, would too much explain their horrid and pernicious Principles, as well as the Writings of their Oppoſers, to make them ſpeak what they never intended. I ſhall give a lively Emblem of their Method, and a perfect Figure of *George Whitehead*, who under his Hand hath recommended this large Folio of *Fox*'s Works, *Goſpel-Truth*, &c. (e)

(e *See* Goſpel-Truth Demonſtrated, *&c. p.* 143. *Printed* 1706.

To make Forgery appear clearly, and in as few Words as my Capacity is capable of; and to ſet the Practice of *Whitehead* in as clear a Light as I can, for I believe it is his, he does not deny it: Obſerve firſt, That they end the reprint of this Book (to any Man's thinking) *The Pearl found*, &c. in p. 141. And which have all along a running Title, *The Pearl found in* England; then leave a whole Page and half in Folio White, and like a new Book, (without a running Title) ſet a new Title in p. 143. thus, which is the firſt Inſtance, *viz.* *The firſt Inſtance.*

THE WRATH OF THE LAMB.

I will break in Pieces, Saith the Lord.

NOW Firſt, the whole Title, *The Wrath of the Lamb*, is all Forgery, for there is no ſuch Title to it, and that done, becauſe they would have the World believe that *George Fox* ſpake it in the Name of the Lord. And this is confirmed by thoſe three Words, Saith the Lord. When it is plain, he ſpoke in his own Name †; for as there is no ſuch Title, The Wrath of the Lamb, ſo there are no ſuch Words, Saith the Lord; but thus he begins, and I will go on litterally *verbatim* for three Lines, ſhewing thereby their Forgery, and that in the Name of the Lord, ſaying, Saith the Lord, being in the firſt Line. After that I ſhall ſomewhat contract for brevity-ſake.

† *As he wrought Miracles.*

'I'll break into pieces; I'll make Nations like Dirt; I'll tread them into 'Mire; I'll make Religions, Profeſſions, Teachings, Times, Servers, *&c.* 'Multitudes, Gatherings, which they call Churches. I'll make Mire of them; 'I'll make Morter; I'll make Dirt of them; Ye Notioniſts, I'll whirle you 'under Hail-ſtones, Vials, Plague, Thunders, Woes, Judgments, are come 'amongſt you, upon your Heads all Nations, *&c.*

Now it's plain, that by his going into Churches, by his Miracles, by his Faſtings, and his other Exploits, no doubt but he thought the Quakers ſhould run down all before them, and overturn all, as by the following Words in p. 18. which they have left out in the reprint is plain, *viz.*

'And all the Preaching, and all the Braying, and all your Reading [in the 'Scriptures, for he could mean no other] and all your Singing, and all your 'Expounding [the Scriptures] and all your Churches, and all your Wor-'ſhips, and all your Teachers, and all your Baptiſms, which are invented 'from the Scriptures, the carnal Mind invents them; All this is for the 'Fire; your Profeſſions muſt be gathered in Bundles, and caſt into the Fire. All which to the End, being three or four Pages of the like fiery Indignation againſt the Ordinances of Chriſt, and his Church, are quite left out by theſe Editors, *George Whitehead*, &c. in the reprint of *Fox's Pearl found*, &c. and many other Words added in particular Places, as this new Title, The Wrath of the Lamb, and theſe Words, Saith the Lord.

Diſſent.

Diſſent. Good Lord! What Lamb is this that poſſeſſes theſe Quakers, what! Muſt all Preaching, all Praying, all Reading, all Singing, all Expounding, all Churches, all Worſhips, all Teachers, all Baptiſms, and all Profeſſions, be caſt into the Fire, all bundled up for the Fire? ſurely theſe Furies proceeded from ſome fiery flying Serpent, the red Dragon, call'd the Devil and Satan, and not from the Lamb of God, whom *John* pointed to, ſaying, *John* 1. 29. *Behold the Lamb of God, which taketh away the Sins of the World.* For he Preached, he Prayed, he Read and Expounded the Scriptures to his Diſciples; yea, both taught, and commanded his Apoſtle; both to Teach and to Baptize; Pray what do they mean by this Wrathful Lamb, from whom the Flames of the fury of Hell thus proceed?

The Quakers Lamb a fiery flying Serpent.

Churchm. Mean, they mean their Light within, which they ſay is Chriſt; for *Iſacc Pennington* ſpeaking of the Quakers Chriſt, thus deſcribes him, to be a Lamb, ſaying, *By feeling and knowing the Lamb in our Veſſels, we know alſo what was the Lamb in his Veſſel* (a). And as to their other added paſſage, Saith the Lord, they mean no other than their Light within; but what that Light is, neither Papiſt, nor Proteſtant, or any Son of *Adam* can know, (as *Fox* confeſſes) it appears in ſo many Dreſſes, Forms and Shapes; for Proof of this, turn to p. 164 foregoing, and Part II. p. 102. (*b*) to which I refer, to avoid Repetition.

(a) *A Queſtion to Profeſſors*, &c. p. 7.

(b) *See* Part I. p. 4 to 8. Part II. p. 102. Part III. p. 164.

Diſſent. The firſt Inſtance is well prov'd: Pray to the Second; for though it be a digreſſion, 'tis not Impertinent; for when they teach in their Meetings, and mention God, Chriſt, the Lamb, *&c.* we have been apt to think they mean as we mean, but by theſe Quotations, I ſee it's nothing ſo. But pray once more, touching their adding and diminiſhing, when they reprint their Prophet's Books.

Churchm. In their large Folio, *Goſpel-Truth Demonſtrated*, &c. p. 175. You ſee a Title, but mark, more then half of it is dropt, as you may ſee by *Fox*'s Title in the Original, which I have tranſcrib'd at large; (*c*) but that is not the worſt, for there it is ſaid, *Several Papers given forth in* English and Latin, *by* George Fox. But ſince his Ignorance in Learning is diſcover'd, thoſe Words *Engliſh and Latin* are dropt, which was a Lye in the Front, and no true Prophet ever began a Book with a Lye. But that is not all, but they have left out of the Reprint about 40 Pages; but this is not all neither, for where *Fox* hath ſubſcrib'd himſelf in p. 10. I who am the Prince of Life (*d*) is left out alſo. And This I do believe, that were I minded for a tryal of Skill, to tranſcribe *Mahomet*'s *Alchoran*, and taking the ſame liberty of adding to, and taking from, tranſpoſing Words, and ſpliting Sentences, which the Quakers have taken in the Reprint of *Fox*'s Books and Epiſtles, *&c.* if I did not make it as formidable a Piece, and as rightly ſtyle it, *Goſpel-Truth Demonſtrated*, &c. as this of *Fox*'s is, I would engage to ſuffer the greateſt Penalty that could be inflicted on me. But alas! all will go down with the poor infatuated Quakers, I mean thoſe that are given up to believe that *Whitehead*, &c. are ſincere; but divide the Quakers into Ten Parts, and I do believe there is not Eight of thoſe Parts that believe that Book to be *Goſpel-Truths*, &c. tho' like the moſt rational of the *Mahometans*, touching their *Alchoran*, as I have already obſerv'd, they will not under their Hands give Teſtimony againſt the Falſeneſs and Ridiculouſneſs of it, for fear of being ruin'd in their Trades and Reputations by the ruling Party; touching which in the next, Part IV. I purpoſe to enlarge.

The Second Inſtance.

(*c*) Part I. Pref. xii.

(*d*) *More like* Beelzebub *the Prince of the Devils.*

Diſſent. I confeſs, you are ſwimming againſt the Stream, but Truth is Truth, and will be ſo for ever, when Time ſhall be no more; and therefore pray go on in this Diſcovery, which is ſo highly neceſſary. But I remember, that you ſomewhere have ſaid, That you did believe, that you were able to make it appear, that *Fox* never wrote one Book of thoſe he is ſaid, by the Quakers, to be Author of; and if ſo, it will appear, that both *Fox* and the Eighty Perſons, who have this Fifteen Years been dreſſing up this Image, and poliſhing over this likeneſs, with the fineſt Paint that Time and Money could find out and purchaſe, is the greateſt Cheat that ever appear'd in the World.

Churchm. First, For this my procedure, I have the Practice of the Holy Apoſtles of my Lord and Saviour Jeſus Chriſt for my Example, together with the Practice of the Primitive Fathers of the Church, the Bleſſed Martyrs and

Holy

Holy Confeſſors, as alſo many of our Biſhops and Learned Divines; as well as the moſt Eminent of the Proteſtant Diſſenters (*e*). I have alſo ſeen lately a Folio, Entitled, *A Collection of Caſes*, (f) Dedicated to the Right Honourable, and Right Reverend Father in God, *Henry*, by Divine Permiſſion, Lord Biſhop of *London*, where there are many Chriſtian and Zealous Teſtimonies againſt this Hereſie, or rather Infidelity; amongſt which I find p. 458. *An Argument for Union*, moſt excellently laid down; and I could wiſh with all my Soul, that our Diſſenting Brethren would lay it to Heart. But in p. 461. coming to the Diſcourſe of the Levellers, *&c.* tells us of one *Gerard Wynſtanly*, who Publiſhed the Principles of Quakeriſm in ſuch an Expreſſions as theſe; "*Every Man hath the Light of the Father within himſelf, which is the mighty Man* "*Chriſt Jeſus* (g). Then *Joſeph Salmon* publiſhed his Blaſphemies, and de- "fended his Immoralities, and thoſe of his way, ſaying, *That it was God who* "*did ſwear in them; and that it was their liberty to keep Company with Women for* "*their own Luſt. Wyke*, his Diſciple kiſſed a Soldier three times, and ſaid, *I* "*breath the Spirit of God into thee. Salmon* himſelf printed a Pamphlet, call'd "*A Rout*, in which he ſet forth his Villainous Self *as the Chriſt of God*, (h) Tay- "ing, *I am willing to become Sin for you, though the Lord in me knows no Sin. We* "*love to ſweat drops of Blood under all Men's Offences,* ——— *We ſhall ſee of the* "*Travel of our Souls* —— In proceſs of time his (*Oliver Cromwell's*) Houſe of "Commons, and he himſelf were publickly diſturb'd by that wild Spirit, in "the raiſing of which they had been ſo unhappily inſtrumental; *he himſelf* "*was openly beſpatter'd by the Ink of the Quakers, in ſeveral Pamphlets*; and by "their Clamours, affronted in his Chappel, where before his Face they gave "*bold Interruptions* to his Preachers.

" Other Hiſtorical Memorials might be here produc'd, *&c.* ——— But in "ſuch Caſes, I chooſe rather to take off my Pen, than to lean too hard upon it. "Yet the Nature of my Argument did neceſſarily lead me to the former Re- "marks; and if uſeful Truth ſmarts, let Guilt ſuffer a Cure, and not kick "againſt the Charitable Reporter. And ſo I conclude this Section, and in "the next hope I ſhall anſwer your requeſt.

(e) *See Part I. p. 25, 26.*
(f) *Commonly call'd*, The London Caſes.
(g) *Right Quakeriſm.*
(h) *As* Fox *and* Nayler *have done over and over.*

SECT. IX.

Shews the Impoſſibility of Geo. Fox's *Writing ſo many Books, Epiſtles*, &c. *ſet forth in the former Section, both by Affirmative and Negative Demonſtrations, grounded upon Reaſon and Fact.*

Twelve Arguments to prove the Contents of this Section.

Argument I. IN the former Section I have ſhewed, That *George Fox*, by the Quakers (and himſelf, which are all one, for what one ſays they all ſubſcribe) is ſaid, in Eight Years time, to have wrote above Eighty Books, ſeveral of them Folio's, and One Hundred and Seventy Five Epiſtles, beſide in his Journal of Miracles; Faſtings, Sufferings, *&c.* Three Hundred Thirty and Four Pages in Folio, in thoſe Eight Years. All which, if no more could be ſaid, ſhews the Impoſſibility thereof, had he been a Scholar, but much more being ſuch an *Ignoramus*, as never could write Two Lines Senſe or *Engliſh*. But Secondly, to bring the Matter nearer the view of the Meaneſt Capacity, and to ſhew, that the Quakers have mounted their Idol *Fox* above all the Patriarchs, Prophets and Apoſtles. He is ſaid to have wrote 29 Books in the Year 1659 and 1660, two of them Folio's, of near 800 Pages, and one of thoſe two containing 30 Languages, ſign'd by *G. F. viz.* the *Latin, Greek, Hebrew, Italian, Syriac, Caldee*, &c. Again, in theſe two Years, he is ſaid to have Wrote 30 Epiſtles, which, with his Miracles, Sufferings, and going into Churches, *&c.* 61 Pages in Folio. Now if *Fox* could write 29 Books with the adjoining Matter, as above

observed, then could *Mahomet* ride his Journey upon his Aſs, mentioned from (*a*) *Mecca* to *Jeruſalem*, and from thence to Heaven. See his Seventeenth Chapter in his *Alchoran*. But as it was impoſſible for *Mahomet* to take ſuch a Journey upon his Mule *Alborack*, ſo was it impoſſible for *Fox* to write what his Diſciples feign in his Name. But to procceed.

(*a*) *The true Nature of Impoſture, in the Life of* Mahomet. *By Dr.* Prideaux, *Dean of* Norwich. *Second Edit. p.* 53.

Arg. II. But becauſe I would be yet more diſtinct in the Hunting the *Fox*, I will mention three of theſe Books, being part of the Twenty Nine he is ſaid to have wrote in Two Years Time, *viz. Scriptiuncule Quædam*, &c. the one half *Engliſh* and the other half *Latin*, quite through the Book, ſubſcrib'd p. 5. *Ego qui princeps vitæ.* And p. 10. *I who am the Prince of Life.* But ſince his Will has been Publiſh'd, in the reprinting this Book in their large Folio, *Goſpel-Truth Demonſtrated, &c.* They have dropt half the Book, *viz.* the *Latin* part, as alſo both the ſaid Subſcriptions. And whereas in 1660, he thought himſelf the Prince of Life, now they ſubſcribe him *George Fox*, and the Words in Black *given forth* in Engliſh and Latin, by *Geo. Fox*, are alſo dropt. Thus they begin to be inwardly aſham'd of their Idol *Fox*.

Arg. III. The Second Book I ſhall mention is their Battle-Dore, containing about Thirty Languages, ſign'd by *Fox*, as Author of the *Latin*, *Greek*, *Hebrew*, *Italian*, *Syriac*, *Caldee*, &c, Ten or Twelve times; this Book they have wholly dropt, in their Folio, *Goſpel-Truth Demonſtrated*, &c. though it be a Folio of near 400 Pages, and ſaid to be Wrote in the ſaid Two Years. Thus do they appear to be aſham'd of their great Prophet's Preſumption and Pride (*b*).

(*b*) *See the Preface to Part* I. p. xii.

Arg. IV. The Third Book I ſhall mention is ſubſcrib'd ſingly by *George Fox*, as ſole Author, printed within theſe Two Years, being one of the Twenty Nine Books mention'd in Argument I. Entitled, *The Great Myſtery of the Whore Unfolded*, &c. Containing 375 Pages (chiefly in *Engliſh*, yet ſome part of it both *Latin* and *Greek*) in Folio, is wholly dropt. The other Twenty Six Books, with his Epiſtles, and what his Journal, ſet forth to be Wrote by him in Two Years time, I paſs by, and proceed to other Arguments.

Arg. V. During theſe Eight Years, from 1653 to *Annum* 1660, in which he is ſaid to have Wrote above Eighty Books, of which in their large Folio *Goſpel-Truth*, &c. they have dropt above 40, alſo 175 Epiſtles; alſo in his Journal 334 Pages in Folio, ſhewing his Miracles, his Faſtings, his Sufferings, and going into Churches, *&c.* yet during this time of his Writing this number of Books, Epiſtles, *&c.* he is ſaid to be three times Impriſon'd, ſometimes more than a Year together; ſometimes ſo cloſe kept, that his Friends could not come at him; ſometimes Harraſs'd by Meſſenger to *London* by *Habeas Corpus*'s, &c. yet if we will believe him, this was no hindrance to his Pen (*c*).

(*c*) *Journal*, p. v. vi. *at Lancaſton, Lancaſter, Carliſle.*

Arg. VI. And beſides all this, his Travelling Eaſt, Weſt, North and South, through *Wales*, and the Counties thereof; through *England*, and all the Shires, Counties, Cities, Towns and Villages therein, to and fro, this way and that way, backward and forward; going into Churches, Markets and other Places therein, (*d*) diſputing with all ſorts of People, Profeſſors and Prophane; alledging and proving that his Light within, and not *Jeſus* of *Nazareth*, was the Chriſt of God; and all this to ſet up a new Religion, never heard of in the World, until the Year 1650, and to run down, and to undermine the true Apoſtolick Doctrine, taught by the Prophets, Chriſt and the Apoſtles, contemning the Scriptures, rejecting the Ordinances and Inſtitutions of Chriſt; ſaying, Turn to the Light within, that being believ'd in, and obey'd, is ſufficient for Salvation. All which muſt be a hindrance to his Pen, had he been ever ſuch a ready Writer, but much more, being ſuch an *Ignoramus*, as he was, who could not write Two Lines of Senſe, or *Engliſh*.

(*d*) *Devonſhire, Dorſetſhire, Cumberland, Weſtmorland, Biſhopprick of Durham, Lancaſhire, Iſle of Wight, Leiceſterſhire, Darbyſhire, Lincolnſhire, Nottingham ſhire, Herefordſhire, Hertfordſhire, Bedfordſhire, Buckinghamſhire, Berkſhire, Suffolk, Norfolk, Cambridgſhire, Rutlandſhire, Huntingtonſhire, Oxfordſhire, Worceſterſhire, Staffordſhire, Eſſex, Suſſex, Weymouth, Plymouth, Falmouth*, &c.

Arg. VII. But to put all out of doubt, that he was not the Author of all thoſe Books, Epiſtles, *&c.* mentioned Argument I. If any one of them I ſhall prove, that as *Simon Magus* had an *Helen* for his Female Companion, ſo I ſhall prove that *George Fox* had a Female Companion, and moreover, that ſhe was his Emanuenſis; for in his Book, Numb. 25. in the firſt Catalogue, Entitled, *An Anſwer to a Paper which came from the Papiſts in* Holland, *&c.* ſign'd by *Geo. Fox* alone as ſole Author thereof, Printed 1658, the ſame Year that Judge *Fell* Dy'd, and with whoſe Wife in his Life-time, as well as afterwards to

in her Widowhood, *George Fox*, was by the Quakers obſerv'd to be too familiar, as I ſhall farther Demonſtrate by and by. I ſay in p. 3 of this Book, it is thus written, *I which am a Woman, the Writer of this Book, faſted Two and Twenty Days together*: Notwithſtanding no Woman ſign'd this Book, but *Geo. Fox* only. Now as this Paſſage is a plain Diſcovery, that *Fox* had a Female *Emanuenſis* to write this Book, it is an Argument that ſhe might write Twenty, and ſometimes he had *Jews* to help him, and to whom he gave Eighty Pound, beſides many Bottles of Wine (e).

(e) *Envy and Folly Detected*, &c. p. 8, 20.

Diſſent. It's true, here is a clear diſcovery that *Fox* did not write all, if any of thoſe Books mentioned in the two foregoing Catalogues, but that it was *Margaret Fell*; or that ſhe was his Female Companion, as *Helen* was to *Simon Magus*, wants Proof: Pray have you any thing from Fact that will diſcover that? And whether *Margaret Fell* was a Writer or no?

Arg. VIII. I ſhall diſcover that alſo, as clear as a thing of that Nature can readily be done; and that *Margaret Fell* muſt be deem'd and taken to all Intents and Purpoſes *Fox*'s Female Companion. And

Firſt, Their very Journal ſet forth their Familiarity from 1652 to 1669, *viz.* in the Time and Life of Judge *Fell*, and in her Widowhood; and that whereas ſhe wrote Nine Pages in Folio in Praiſe of *Fox*, and not Six Lines in Praiſe of her Husband *Fell* (f).

(f) *Journal*, P. 1. p. ix.

Secondly, That ſhe was a Writer is plain, for in the Book of the Tryal of *George Fox*, and *Margaret Fell*, ſhe wrote Sixteen Pages, ſign'd *Margaret Fell*, and the following Eighteen Pages, *Fox* is ſaid to have wrote, ſign'd by him; where in p. 23. he told the Judge, *It was* Lotish Shavim be Colvabo, and they all *gazed*. Oh! How Learnedly he appear'd? They were then both Priſoners together in *Lancaſter* Caſtle, (g) and much of his part *Greek* and *Hebrew*.

(g) *The Tryal and Examination of* Margaret Fell *and* George Fox, 1664.

Thirdly, In Anno 1666 ſhe her ſelf wrote a Book in Quarto. of 113 Pages, in *Lancaſter* Caſtle, where ſhe rail'd at the Clergy, even in the ſame Dialect of *Fox*, ſign'd by her ſelf only; ſo that in Style, Doctrine, and Deſign, ſhe ſeem'd to be Co-partner with *G. Fox*, (h) and therefore fit to be his *Emanuenſis*, and for other Exerciſes.

(h) *A Touchſtone, or Perfect Tryal*, &c. *See* p. 86.

Fourthly, That as ſhe was perceiv'd in her Husband's Life-time to be very Converſant and Familiar with *G. Fox*, ſo was ſhe in the time of her Widowhood, until ſhe Marry'd *Fox* at *Briſtol*, 1669.

Fifthly, That ſhe was *George Fox*'s *Emanuenſis* is plain, by the Words recited, *I which am a Woman, the Writer of this Book, faſted Twenty Two Days together* (i), unleſs the Quakers can aſſign us another Woman that wrote that Book. But notwithſtanding that, and the great Familiarity he had with her, and the great Value both ſhe and the Quakers had for him, as their Second *Moſes*, their *Jacob* of the Age, their Man of God, their Prophet and Apoſtle, *&c.* yet ſhe would not truſt him with her Eſtate, but bound him before he Marry'd her in an Obligation, under his Hand and Seal, not to meddle with her Eſtate, as himſelf confeſſeth in his Journal (k).

(i) *An Anſwer to a Paper from the Papiſts in* Holland, *&c.* p. 3.

(k) *Journal*, p. 488.

Sixthly, But to confirm what is collected from both the Journal, and the Book aforeſaid, *An Anſwer*, &c. I ſhall add the Teſtimony of one of their Ancient and Eminent Teachers in Print, one who was approv'd by *George Whitehead*, &c. namely, *John Harwood*, who was *Geo. Whitehead*'s Fellow-Traveller, Fellow-Preacher, and Fellow-Sufferer in *Bury St. Edmund*'s Gaol, and Co-partner with *G. W.* in Writing a Book, ſaid to be given forth *by the Spirit of the Lord* (l). All which plainly ſet forth, that *John Harwood* was a Friend in their Unity, who exhibited Eighteen Articles againſt *George Fox*, ſeveral of which I know to be true, and have Reaſon to believe the reſt; take an Abſtract of two of them, *viz.* Article XVI. 'That *George Fox* allow'd '(after Notice) of *John Moon*'s going abroad in the Miniſtry, and hath ſent him 'abroad as a Miniſter, ſince he hath prophecied Lyes in the Name of the Lord 'publickly amongſt Friends. Again, Article XVII. 'That *George Fox* was ſhut 'up in a room with *Margaret Fell* in *Newgate-Market* in *London*, ſeveral Hours together, and none ſuffered to come into the Room to them, though ſeveral 'endeavour'd it, which hath not the ſavour of Honeſty in it. And it is alſo 'reported among Friends, that the ſaid *George Fox* and *Margaret Fell* did ſo 'carry themſelves each to other, and walked ſo unſeemly and indiſcreetly, at 'the

(l) *The Path of the Juſt cleared*, &c.

' the Houſe of *Elizabeth Trott*, when they lay there; that ſhe *Elizabeth Trott* ' queſtion'd their Honeſty, and was weary of their Company. †

† *To all that profeſs the Eternal Truth of the living God*, &c. p. 7.

Arg. IX. As a farther Demonſtration, that this Indictment againſt *Geo. Fox* and *Margaret Fell* was true, in point of Fact, and that ſhe was conſcious of her Guilt therein, and of the Report of the unuſual Familiarity between *Geo. Fox* and *Margaret Fell*, both in the time of her Husband *Fell*'s Life-time, as well as in the time of her Widowhood. Hear what ſhe ſays in her part of the Journal, (m) *viz.*, *And if any took occaſion, or judged hard of us, becauſe of that*, [or becauſe of our former Iniquity] *the Lord will judge them, for we were Innocent: And for my own part I was willing to make many long Journeys, for taking away all occaſion of Evil Thoughts.*

(m) *Journal*, p. ix.

Thus we ſee that ſhe is forc'd to avouch her own Innocency, that ſhe was very ſenſible that her Friends had hard Thoughts of her; that to prevent ſuch hard Thoughts, ſhe was forc'd to take many long Journeys, ſaying, The Lord will judge thoſe Friends, for we were Innocent. All which evince the Truth of *John Harwood*'s Teſtimony.

Diſſent. But how then does this conſiſt with that Sinleſs Perfection, they ſo much boaſt of, above all the Sons of Men?

Churchm. Very well; nevertheleſs Perfect, nevertheleſs Sinleſs, yea infallibly ſo. For, as for Fornication, Adultery, *&c.* they are no Sins with them, the Scriptures not being their Rule, nor the Ten Commandments at all binding to them, unleſs receiv'd a new by the Spirit (n). And if I make this appear from the Practice of their Teachers, as I have done from the Doctrine of their Prophets, I hope it may amount to an Argument, that as *Geo. Fox* and *Margaret Fell* were too Familiar, ſo was *Margaret, Emanuenſis* to the *Fox*. To prove which I ſhall proceed.

(n) *See* Edw. Burroughs's *Works*, p. 47, 485.

Arg. X. Take an Inſtance or two for the preſent, until I open the Cage of unclean Birds, mention'd, (o) *viz.*, *Firſt*, You ſee that *John Moon* is ſaid to have Propheſied Lyes, and yet allow'd to be a Miniſter by *Geo. Fox*. He alſo was a Vitious Liver, and purſu'd that Courſe of Life until he dy'd of the Foul Diſeaſe, his Cheek rotting off (p).

(o) *Part I.* p. xxiii. *in the Margin.*

(p) *See the Pil. Progreſs from Quakeriſm to Chriſtianity*, &c. *Second Edit.* p. 270.

Secondly, There is one *Samuel Cater*, an Antient Preacher, a Notable Traveller for the Propagation of Quakeriſm into *Scotland*, and other Places, yea, a great Sufferer for Truth's ſake. Yet this Man, both before, at the time, and after he Debauc'd *Richard Jobſon*'s Maid *A. W.* of *Huntingdon*, (and for which he was call'd to an Account at *St. Ives* in *Huntingdonſhire*, before the ſaid *Richard Jobſon*, *Tobias Hardmeat*, *John Everard* and *John Peacock*) but *Samuel Cater* told her it was no Hurt, agreeing in Caſe, Gender and Number with *Geraldus* (q) foregoing, *That nothing was unlawful which was done out of a Principle of Love*. Again, the ſame *Sam. Cater* travelling with *Margaret Everard*, Wife of *John Everard*, then living alſo, only travelling another way to propagate Truth. But ſo it fell out, that this *Sam. Cater* travelling with this Female Preacher, *Margaret*, both great Preachers up of a Sinleſs Perfection, lodging at a Friends Houſe, and alſo in the ſame Chamber; this *Sam.* was mov'd to go to Bed to *Margaret*, who told her it was no Sin (r). And to ſhew that Fornication and Adultery is no Blot to a Quaker-Perfection, at leaſt where they can keep it private; this *Sam.* after all his Debauchery, came to *Mildenhall* Meeting, Preaching up of Sinleſs Perfection a main; but one of their Hearers, who are (many of them) honeſter than their Teachers, my Siſter *Rachel Ellington* by Name, took him to task after the Meeting; for his Vicious living; but he ſtill avouching himſelf Sinleſs, ſtood the brunt boldly, ſo went away, but never came ſince to preach at that Meeting, yet where his Crimes are not known, he (as *Fox* and others of them uſe to do) goes on preaching up Perfection from Sin in this Life, in many Counties, and is ſtill in their Unity; I my ſelf heard him preach at the Quaker's Meeting at *Downham* Market in *Norfolk*, *July* 7, 1706. All which ſhew, that as the Quakers originally ſprang from the Ranters, ſo they ſtill retain their rotten Principles.

(q) *See* p. 183. *foregoing.*

(r) *See Part I. Pref.* p. xxiii.

Thirdly, *George Smith* of *Littleport* in the *Iſle of Ely*, who had Two Baſtards in the ſame Town, whilſt he had a Wife of his own; of whom I have ſpoken at large, (s) yet all theſe Abominations juſtify'd.

(s) *See my Book the Pil. Prog. Second Edit.* p. 270.]

Diſſent.

Diſſent. I remember that in their Books and Folio's, they have ſet the Heathens above the Chriſtians, and Heathen Divinity above that of Chriſtianity, (*t*) charging the Miniſters with going into their Meetings with Juggs of Beer, ſmoaking Tobacco, and putting their Hands under their Coats, but all without Evidence, Names of Perſons, or where they dwelt, which I find you are careful of; but pray, do they juſtifie theſe Abominations? Of which the Heathens fall ſhort.

(t) *See* Pt. I. Preface, p. xxij. p. 41.

Churchm. Juſtifie them, yea, and vindicate them too at a high rate, which ſhews that thoſe Practices are no blemiſh to their Sinleſs Perfection. For *Firſt*; Thus ſays *George Fox* in favour of *John Moon*, viz. *And as for* John Moon *he is own'd* [by my ſelf and others] *and thou* [John Harwood] *was never to be compared to him, nor his Miniſtry* (u).

(u) *The Spirit of Envy*, &c. p. 11.

Secondly, *William Smith*, another of their Teachers, who liv'd at *Nottingham*, about an 100 Miles from *Newgate-Street* in *London*, ſo knew nothing of *George Fox* and *Margaret Fell*'s being ſhut up together in a cloſe Room, and none ſuffer'd to come in unto them; nor of their unſeemly Carriage at the Houſe of *Elizabeth Trott*, (who as I have often heard Mr. *Pennyman* ſay, was reputed a very honeſt Woman) was weary of them, and queſtion'd their Honeſty. Yet this, this *W. Smith* comes in with his Negative Evidence, againſt what was prov'd Affirmatively, and in Print; ſaying, *Dear Friends be watchful in the Light, for the Times are Perilous: For ſuch as profeſs to one Truth, ſeek to ſubvert the Minds of the Simple,* [that is, diſcover the Wickedneſs of their Prophets] *and ſo would beget a diſlike in the Hearts of Friends, againſt ſuch as God hath* raiſed up and exalted; *ſuch Papers there are in Print by* John Harwood, *againſt* George Fox, *wherein he hath ſlanderouſly reported of him; and if any ſuch Papers come amongſt you, be not too haſty to believe, but weigh the Matter,* and you will feel it came from a bad Spirit. *All that live in the Truth will find a ſufficient anſwer* in themſelves (w); George Fox *was* raiſed by the mighty Power of God; —— *He is a* living Witneſs *of the* Reſurrection *of the* Juſt, *and is grown up in* Iſrael, *in the mighty Power of God,* cloathed *with the Heavenly Wiſdom, where his Life is hid* [with his *Margaret* in a cloſe *Chamber*] *from the Eyes of his Accuſer.* —— *As for* George Fox, *the Lord hath* exalted him, *and the* Glory of the Lord reſts upon him (x).

(w) *Here is no need of Outward Evidence, nor none offered.*

(x) *The Spirit of Envy*, &c. p. 11 to 17. *Printed* 1663.

William Smith.

Thus we ſee how *W. Smith* writes in favour of *Geo. Fox*, but offers no Certificate from *Elizabeth Trott*, or any other outward Evidence, but tells his Friends, if they wait in the Light within, they will feel *John Harwood*'s Teſtimony came from a Bad Spirit: And this he thought ſufficient for the poor blind infatuated and ear-bor'd Quakers.

Again, *George Whitehead* he writes in favour of *John Harwood*, owns him for a true Miniſter, Travels with him, Preaches with him, Writes in the ſame Book with him, and Teſtifies with him, that his Teſtimony came from the Spirit of the Lord, yea, ſuffered with him for the Teſtimony of Truth in *Bury* Goal. Now which ſhall we believe, *Smith* or *Whitehead*? Why, neither of both barely for their Words, but *John Harwood*, becauſe he teſtifies in the Affirmative, gives outward Demonſtration for what he ſays, and no Demonſtration to the contrary offer'd by *W. Smith* (y).

(y) *The Path of the Juſt cleared*, &c. *writ from the Spirit of the Lord, in* Geo. Whitehead.

Thirdly, *George Whitehead*, he writes above Forty Pages in Vindication of *Sam. Cater*, too much for me to relate, (z) but no Credence can be given to him, becauſe he is ſuch a known Lyar, and one that acts ſo contrary to his avowed Principles; One who hath preached a Thouſand Sermons againſt Swearing, as a Damnable Sin, and yet to ſave his Eſtate, ſwore himſelf, privately, (when he thought none of his Friends would come to know it) in the Lord Mayor's Court in *London*. For both which ſee (*a*), where I have largely ſet forth his Prevarications.

(z) *See his Book Judgment Fixed*, &c

(*a*) *See* Part I Preface, p. xviii. Part. II. P. 77.

Fourthly, Again, *Sam. Cater*, *Geo. Whitehead* and *Ann Docwra*, others of their noted Scribes, vindicate *George Smith*, who had two Baſtards as above-ſaid, ſaying, *That* George Smith *was a well-meaning Man, and one that had liv'd uprightly ever ſince he came amongſt us. Yea, ſays* Ann Docwra, *I am acquainted with him, and will give this Character of him, he was an Underſtanding Man, a Man of excellent Parts, and hath performed his Truſt with ſo much Honeſty,*

as to his Offence, [meaning his getting two Baſtards] *he did acknowledge it, and we believe he did repent thereof; for he caus'd his Repentance* [not of his Sin, but of his Offence] *to be Recorded in our Quarterly Meeting Book at* Hadenham, *in the* Iſle of Ely, *and ſet his Name to it: and if there had been no more Recorded in the Scriptures of* David, *but his Adultery*, David *would have been eſteemed a worſe Man than* Geo. Smith (*b*).

(b) *An Apoſt. Conſ. expos'd*, &c. p. 39, 48, 49, 51.

Thus we ſee how they Magnifie this Adulterer above the Royal Prophet, for he liv'd and dy'd a right Quaker, was zealous for the Cauſe of Quakeriſm, and uſeful to his Friends; for when they pretended they could not pay Tyths, he would pay them, and they would pay him again; he was their Scribe, and good at keeping a Secret; and if ſo, let his black Crimes be what they would, if he did but record it in their black Book, all was well, he fiſh-whole. See their Black Book and their Authority for it (*c*).

(c) *De Chriſt. Lib.* Par. II. p. 34, 36, 41, 56.

To conclude this Head, take *Geo. Fox*'s Warning to his Brother-hood, That they diſcover none of theſe Immoralties, that ſo they may paſs for Sinleſs Saints, and which is obſerv'd amongſt them, like the Laws of the *Medes* and *Perſians*, viz. *Friends to you all, this is the Word of the Lord, take heed of judging one another: I command you in the preſence of the Lord, never lay open one anothers Nakedneſs and Weakneſs* [meaning their Wickedneſs] *behind one anothers backs.* † By which means many of their groſs Enormities are kept private from the Worlds Obſervation, unleſs when ſo viſible that they cannot be hid.

† *Several Papers given forth by* G. F. *for ſpreading Truth*, &c. p. 60.

Arg. XI. To prove that *Geo. Fox* did not write all his Books if any, I ſhall ſhew that when he wrote his Battle-Dore, to teach Profeſſors and Teachers the *Engliſh* of *tu* and *vos*, he got two *Jews* to his aſſiſtance, to whom he gave Eighty Pounds for their Pains, beſides many Bottles of Wine, as they confeſs'd to Dr. *Spire* and another Citizen (*d*); for at that time (as I have been told) *Fox* had the ſole Power in the diſpoſing their Fund, though his *Margaret Fell*, the common *Emanuenſis*, would not truſt him in the diſpoſal or medling with her Eſtate before ſhe Marry'd him, but bound him in an Obligation under his Hand and Seal, to the contrary (*e*). But beſides the help of his Female *Emanuenſis*, who in his Book, *An Anſwer to a Paper which came from the Papiſts in* Holland, &c. thus ſays, p. 3. *I which am a Woman: the Writer of this Book, have faſted Two and Twenty Days together*, &c. We now ſee he had the *Jews*, thoſe Mortal Enemies to the Chriſtian Religion; and beſides the *Jews*, the Quakers have the Jeſuits (*f*), thoſe Fomentors of Diviſion, to help them to Learning, as I have at large ſhewn in my Book (*g*) from the Works of *W. Penn*, ſhewing wherein he borrow'd part of his Learning, and have a Purpoſe farther to trace him therein. This Book has by the Quakers been three times Printed, and by them put in Advertiſements for Sale, Entiled, *A Light Shining out of Darkneſs*, &c. being an Apology for the Quakers; and a Gentleman told me, who is above Seventy Years of Age, that he remember'd its firſt coming forth, that it was of a Jeſuits Writing. Thus Crafty are the Quakers, to get *Jews*, Jeſuits, and Socinians, to aſſiſt them, but none like *George Fox*'s Female *Emanuenſis* for all Turns, at all Seaſons, and ready at Hand.

(d) *See Envy and Folly Detected*, &c. p. 8, 20.

(e) *See his Journal*, p. 488.

(f) *See their Book*, A Light Shining out of Darkneſs, *&c.*

(g) *Quakeriſm Drooping, and its Cauſe Sinking*, &c. 141.

Argument XII. I am now come to *Argumentum ad Hominem*; an Arguments once for all, to prove that *George Fox* never wrote any one of thoſe many Books, Epiſtles nor Folio Pages, mention'd in the firſt and ſecond Catalogue, and recited the beginning of this Section. And it ſhall be from certain Letters which I have ſent me from *Penſilvania* of his own Hand-writing and his Will taken out of *Doctors Commons*, atteſted ſo to be by *Geo. Whitehad Sarah Mead*, and *William Ingram*, upon their ſolemn Affirmation, all which I have ſeen, which agree in Stile and Shape of Letters, as well as Senſe, with theſe Letters.

(h See Part I. Pref. p. xiv.

Geoorge Fox his Second Letter to *Lewis Morrice* from *Briſtol*, 1669. his Firſt being already printed, in Part I. Preface p. XIV. (*h*)

der leves (a) *to wham* (b) *is my love* (c) *and to thy Wif* (d) *and the reſt of frends* (e) *in the ever laſting Seed of god* (f) *that changeth not in it live in whom yov* (g) *have life that was with the father* (h) *befor the world was*

der leves mores (i) *ther is a yong* (k) *man cold wilam fortiskew* (l) *in trobel a-bovght* (m) *ſom ovt ward ſtate* (n) *that he ſhovd be are of* (o) *and ſo if that thov canſt*

(p) *do*

(a) Dear Lewis. (*b*) whom. (*c*) Love, (*d*) Wife, (*e*) Friends, (*f*) God, (*g*) You, (*h*) Father, (*i*) before, (*k*) Dear *Lewis Morrice*, (*l*) there is a young Man, (*m*) called *Will. Fortiſcue*, (*n*) trouble about (*o*) outward Eſtate,

(p) *do him any good beeing fatherlyleſs* (q) *do thy beſt in deavar* (r) *to aſſiſt and help him to the vtmoſt* (s) *in his preſant condiſhan* (t) *which will be a good of es* (u) *i do not knaw* (w) *the man but thov find ovt the trovth* (x) *and iveſtes* (y) *in all things and then let rightovſneſs* (z) *tak* (a) *place in the thing i heard this reported in this Sity* (b) *among ſom frends* (c) *and thov being aqvented* (d) *with the yong* (e) *man and his condiſhan* (f) *and therfor* (g) *aqvent* (h) *thy ſelf with ſom frends* (i) *that hath vnderſtanding in this thing ther* (k) *will be water clemenence* (l) *at the term ſo no more but my lov*

georg ſox

briſtow m 8 d 21 1679

(p) ſhould be Heir of, (q) Fatherleſs, (r) indeavour, (s) utmoſt (t) preſent, (u) Condition, (w) Office, (x) Knawledge, (y) but thou find out the Truth. (z) Juſtice, (a) Righteouſneſs, (b) take, (c) City, (d) ſome Friends, (e) acquainted, (f) young, (g) Condition (h) therefore, (i) acquaint, (k) ſome Friends. (l) there, (m) *Walter Clemence*, (n) *George Fox*. (a) *In Part* I. *Pref. p.* XIV.

Brief Obſervations hereupon.

1. In Mr. *Leed's* Book, *The great Myſtery of Fox-Craft*, &c. I find he has ſome few Miſtakes, for he has put in ſome few Capitals, whereas in the three Letters by me, and in his Will, there is not one Capital Letter; but in tranſcribing the firſt Letter, (*a*) I had the Aſſiſtance of my Wife and two *Quakers*; and in tranſcribing theſe, I had my Wife, and two Learned Perſons to aſſiſt me, ſo that I think I have not miſſed a Letter. Likewiſe, he hath dated the foregoing the 11th Day, but it is the 21ſt Day; that might be the Printer's Fault. However, he hath done nothing to the Diſadvantage of *Fox*.

2. In all theſe Letters, and Will, there is not ſo much as one U Vowel, one Capital Letter, Colon, Comma, Seme-colon, Admiration, Intorrogation, full Stop, Perentheſis, or any the like Diſtinction, which any Dunce, holding on forty Years together, writing and printing ſo many Hundreds of Books and Epiſtles muſtneeds learn. How then had he the Face to pretend to give forth Books in Engliſh and Latin? Yea, to ſubſcribe himſelf Author to the *Battledour*, under the *Latin*, *Greek*, *Hebrew*, *Italian*, *Syriack*, *Caldee*, *&c:* And with what Impudence could the *Quakers* ſuffer ſuch an Impoſtor to cheat and delude the World? No, it was impoſſible for him to write one Book, or Page thereof printed as his, How then could he write ſo many Hundreds?

I have another Letter from *Geo. Fox* to *Lewis Morrice*, of his own Hand-writing, which being long, I ſhall only take ſome few of his words thereby to ſhew his way of Spelling, *viz.*

An Abſtract of *Geo. Fox's* Third Letter to *Lewis Morrice*, from *Swarthmore*, *Feb.* 1679. with the Interpretation of his Words; where he hath written,

der for *Dear*; *levis* for *Lewis*; *feathful* for *Faithful*; *trovth* for *Truth*; *godes trovth* for *God's Truth*; *ron* for *run*; *ſom* for *ſome*; *ſpirites* for *Spirits*; *ſimpeles* for *ſimple*; *condemnaſhon* for *Condemnation*; *berred* for *buried*; *preſhvs* for *pretious*; *partes* for *Parts*; *reaneth* for *Reigneth*; *ingland* for *England*; *preſts* for *Prieſts*; *maſhoveſes* for *Maſhouſes*; *reparing* for *repairing*; *preſon* for *Priſon*; *popeſh* for *Popiſh*; *Rotland* for *Scotland*; *frendes* for *Friends*; *iarland* for *Ireland*; *her* for *here*; *ſvefered* for *ſuffered*; *praſe* for *praiſe*; *ſtrvngth* for *Strength*; *govveſner* for *Governor*; *percuting* for *perſecuting*; *Margraſtas* for *Magiſtrates*; *diſoner* for *diſhonour*; *lo it* for *loſe it*; *ſtarres* for *Stars*; *ſerſe* for *ſerve*; *ſvported* for *ſupported*; *fovndaſhon* for *Foundation*; *Wimenes* for *Women*; *habaſhan* for *Habitation*; *ſalvaſhon* for *Salvation*; *jentell* for *Gentle*; *preſerfed* for *preſerved*; *hvmlity for Humility*; *praes* for *Praiſes*. Theſe, with much more of the ſame Nature.

Now by way of Confirmation, here followeth a Copy of *Geo. Fox's* Will, as it lyeth in the *Prerogative-Office* in *Doctors Commons*, *London*, and atteſted to be of his own Hand-writing, upon the ſolemn Affirmation of *Geo. Whitehead*, *Sarah Mead*, and *William Ingram*, which are at large filed in the ſaid Office, *viz.*

E Regiſtro Curiæ Prærogativæ Cant' Extract.

I. i do give to thomas lover my ſadell the ar at thon nelſons & bridall & ſpores & boges inward Athereths & the newingland indan bible & my great book of the ſignifing of names & my book of the new teſtement of eight langves and all my

ſiſekall

fisekall things that came from beyand the seay with the ovt landeth cvp & that thing that people do give glisters with and my tow dtales the one is an eknockin diall
& all my overpveth bookes to be devided amoung my 4 sones in law & also all my other bookes & my hamack i do give to thomas lover that is at bengamin antrvbvs his closet and rachall may take that which is at swarthmor
& thomas lover may have my walnvt eqvnockshall diall & if he can he may geet one cut by it which will be hard to doe & hee shall have one of my prosspect glaseses in my trovnk at london & a pare of my gloveses & my seale g f & the flaming sward to nat mead and my other 2 seales i roses the other dan abraham
& thomas lover shall have my spaneth lether hvd g f & s mead shall have my magnising glas & the torkellshell com & cace

II. & all that i have written consaring what i do give to my relashons ether mony or other waes thon loft may pvt it up in my tronke at john elsones & wright all things downe in a paper and make a paper out of all my papers how i have orderd things for them & thon loft may send all things down by povelesworth carrer in the trovnke to thon for at povelisworth in warickshyer & let thon for send thon loft a full receat & a discharge & in this mater & non of you may be consarned but thon loft only and my other letell tronke that standeth in bengmin antrvbes is closet wih the ovtlandeth things thomas lover shall have & if it be ordered in any other papers to any other that mvst not stand soe bvt as now order g f & sary thou may give sary feickenfeld half a gine for she hath bene serveable to mee a honest carfvll yovng womon g f
make no noyes of thes things but do them in the like as i have ordred them & when all is don & cleared what remenes to the printing of my bookrs bengmen antrvbves & mary hath 100 pound of mine take no yoves of them for it when you doe recve it
& in my cheast in bengamen antrvbs chamber ther is a letell gilt box with some govld in it sary mead to take it & let it do it sarveses amoving the rest so far as it will goe the box is sealed up g f
& let thomas docker that knoweth many of my espeseles & wrten bookes which he did wright com up to lodon to assist frende in sorting of my epeselas & other writings & give him a gine g f

III. i do orde w m & sa mead & t lover to take care of all my bookes and epeseles & papers that be at benjmin antrvbles & at r r chamber & thoes that com from swarthmor & my jornall of my life & the paseges & travells of frends & to take them all into ther hands & all the overpluch of them the may have & keep together as a libary when the have gethered them together which ar to be printd
& for them to take charge of all my mony and defray all as i have orderd in my other papers
& any thing of mine the may the my take and God will and shall be ther reward the 8 mo 1688
thomas lover & john rovs may assist you g f
& all the paseges & travels & soferings of frinds in the beging of the spreading of the trovth which i have keept together will make a fine hiltery and the may be had at swarthmor with my other bookes & if the com to london with my papers then the may be had ether at w m or ben atrvbs closet for it is a fine thing to know the beging of the spreading of the gospell after soe long might of apostace since the aposeles days that now christ raines as he did in the harts of his people glory to the lord for ever amen g f

the 8 mon 1688

Dissent. I was lately in Company with a Quaker, and he had the Face to say, That this was not a formal Will, but only a *Memorandum* of some Things to be dispos'd of.

Churchm. No matter for that, it serves our Purpose as well, which is to shew his Ignorance in Writing, Spelling, and other Incapacities, for such an Author as he, and the Quakers for him have pretended he was, and that it was of his own Hand Writing, is beyond their dodging to refute, since *Geo. Whitehead Sarah Mead* and *William Ingram*, have upon their Solemn Affirmation, in the

the preſence of Almighty God, avouched it to be of his own Hand Writing, but that it was properly his Will I ſhall offer ſome Reaſons. And

Firſt, It was after his Deceaſe carry'd by the Quakers into the Prerogative-Office, by *Doctors-Commons*, *London*, to be prov'd, and there it was prov'd as his Will. And as a Demonſtration thereof, I ſhall recite the Adminiſtration, Dated *Decemb.* 30, 1697, *viz.*

TRICESIMO die Menſis Decembris Anno Domini Milleſimo Sexcenteſimo Nonageſimo ſeptimo Emanavit Commiſſio, Margaretæ Fox, *Relictæ & Legatariæ nominatæ in Teſtamento* Georgij Fox *nuper de* Swarthmore *in Comitatu* Lancaſtriæ *ſed in parochia omnium Sanctorum* Lombard-ſtreet, London *defuncti habentis, &c. Ad Adminiſtrandum bona jura & Credita dicti defuncti juxta tenorem & effectum Teſtamenti ipſius defuncti, (Eo quod nullum omnino nominaverit Executorem) Declaratione in præſentiâ Dei Omnipotentis, juxta Statutum Parliamenti in hac parte editum & proviſum de bene & fideliter Adminiſtrando eadem per dictam* Margaretam Fox *prius facta.*

Thoma Wellham, *Regiſtrarij Deputatus.*

Secondly, Thus it begins, *I do give to* Thomas Lover, *&c.*

Thirdly, And after ſeveral Legacies given, there is this Paſſage; *And if it be ordered in any other Papers, to any other, that muſt not ſtand ſo, but as now order'd*, &c. Which ſheweth that it was his laſt Will and Teſtament, and ſo deſign'd by him beyond all Contradiction.

Fourthly, As alſo, that he did not forget his Female, careful young Woman *Sarah Freckenfeld*, who had been ſo ſerviceable to him, now his Wife *Margaret* was grown old, and not ſo uſeful, as formerly; and who was ſeldom with him in his latter Years.

Fifthly, His ordering *Thomas Docwra* to come up to *London* to aſſiſt Friends in ſorting his Books, Papers and Epiſtles, to be kept together to make a Library, and to ſhew his Travels, and the beginning of the ſpreading the Truth, in order to make a fine Hiſtory. All theſe, and many other Paſſages therein, do plainly declare it to be his laſt Will and Teſtament.

But tho' it be his Will, and the Diſcovery made thereby has been very uſeful, yet it is ſuch a Lump of Nonſenſe, ſuch a Heap of Confuſion, ſuch a Meſs of Medly, that none but a Negro ever wrote for a Will, ſince every Man writeth the beſt that he can, both for Form and Sence, and to anſwer the Law; no, I do believe there is not the like for Spelling, Writing, and Nonſenſe in the Kigdom of *England*, what there may be in ſome Parts of *America*, among the *Negro's* I cannot tell: With what Face then can the *Quakers* ſet forth their 3 Folio's as his, and own him to be Author of the Multitude of Books, Papers and Epiſtles foregoing, but with that of Impudence, yea Impudence in the Superlative Degree. For,

1. As he did not begin this Will of his, In the Name of God. Amen, as is uſual; neither did he commit his Soul to God, nor his Body to Chriſtian Burial, nor manifeſt any Hopes of a joyful Reſurrection, but as he liv'd, ſo he dy'd, like a meer Heathen.

2. You ſee there is no Confeſſion of Sin, nor any Hopes of Pardon, through the Merits and Satisfaction of Chriſt; mention'd, no, nor any one Article of the Chriſtian Faith rehearſed.

3. This is the *Man* that firſt taught the *Quakers*, not to join with the Chriſtians in any one Act of Devotion; no, not in the common Duty, of giving God Thanks for their Food, and in Teſtimony thereof keep on their Hats.

4. It's true, he was a Journyman-Shoemaker, but at making Wills he was a meer Cobler: For this Will hath nothing of due Form, Make or Shape, Sence or Engliſh, but ſuch a one may take this, that, and the other thing.

5. Beſides the Trivials he gave away, as Spurs, Saſhoons, Comb and Comb-Caſe, Gliſter-pipe, *&c.* I cannot ſee any great Uſe for them, unleſs they reſerve them for Holy Relicks in Remembrance of his Holineſs Pope *George*.

6. And *Laſtly*, this is the Man that taught his Diſciples to magnifie their Sufferings; as God permitting, I ſhall ſhew hereafter: And his Diſciples write after his Copy, ſaying, That their Sufferings are not only greater, but more unjuſtly inflicted on them, than the Sufferings of Chriſt and his Apoſtles, and all the Martyrs under the Ten Heathen Emperours, and Bloody Maſſacres in

France, *Piedmont* and *Ireland*: For, ſay the Quakers, what was done to Chriſt, his Apoſtles and Martyrs, was chiefly done by a Law, and in great part by the vile execution of a Law, when alas! as to the poor meek Quakers their Sufferings, are, 1*ſt*. Greater; 2*dly*, More Unjuſt; 3*dly*, Brekers of no Law, But I ſhall not detain my Reader, but proceed to the next Section, where I ſhall ſhew his Self-Exaltations in above Thirty Particulars.

Poſtſcript to George Whitehead, *touching* Geo. Fox's *Will.*

Come *G. W.* I have ſomething farther to ſay to you about this Will of *Fox*, becauſe I deſign this Book to be a ſtanding Monument of the Quakers deep Hypocriſy, and a Standard lifted up againſt the Prevalency of Quakeriſm, as an Enſign to the Nation; and therefore in anſwer to your Friends, that ſay this was not a formal Will, but only a Paper of Direction to his Relations, as I am given to underſtand ſome of them do alledge, nay, *Henry Pickworth* is ſo very bold, and has thus publiſh'd in Print, *viz. This cannot be* Geo. Fox's *laſt Will and Teſtament, the ſame was only ſome private Inſtructions to his Wife's Children and Relations, —— and never deſign'd by him for a formal Will*, &c. (a) Thus has *Pickworth* given the Lye to the Solemn Atteſtations of your ſelf, *Will. Ingram* and *Sarah Mead*, and the Court of the Prerogative-Office, who proved it; the Adminiſtration taken out of the Court, as above recited, and the Senſe of all Mankind; to prove which, I ſhall recite an Abſtract of thine, even thy Solemn Affirmation, *George Whitehead, in the preſence of Almighty God*, before the Court would prove it, *viz.*

(a) *A Return to* Fran. Bugg's *Letter*, &c. p. 15.

G. Whitehead *here owns* Fox *his Will to be of his own Hand Writing, and* S. Mead *and* W. Ingram *did the like.*

'*December* 30. 1697, Appeared Perſonally *George Whitehead*, of the Pariſh 'of St. *Botolph without Biſhopſgate, London*, Aged about 60 Years, and declared 'he is of the number of Diſſenters, commonly call'd Quakers; and he *G. W.* 'did declare, *in the Preſence of Almighty God, the Witneſs of the Truth of what he* 'ſays, That he well knew *Geo. Fox* of *Swarthmore*, in the County of *Lancaſter*, 'Deceas'd, and ſo had known him above 40 Years; and that he had often 'ſeen him write, and is well acquainted with his Hand writing, and he ha-'ving ſeen and peruſed his Laſt Will and Teſtament, contain'd in three 'Sheets of Paper, mark'd No. 1, 2, 3. He *Geo. Whitehead* did declare, That he 'did, and does believe, that the ſame (*viz.* his Laſt Will and Teſtament) 'were and are, all wrote by, and with the Hand of *Geo. Fox*, Deceas'd, 'Witneſs my Hand, *George Whitehead.*

This Atteſtation, though more at large, together with the ſeveral Atteſtations of *Sarah Mead* and *Will. Ingram* of like import, are filed up in the Prerogative-Office in *Doctors Commons, London*, which I have ſeen, and out of which I took this Abſtract; with what Face then, but that of Impudence can theſe Quakers ſlily inſinuate, that this was no formal Will of *Fox*'s Writing! But enough of this.

Again, I having Anno 1690, Wrote, ſaying, *This* George Fox *ſet his Hand, and affixed his Name to ſix Foreign Languages, as* Latin, Italian, Greek, Hebrew, Chaldee *and* Syriac, (*b*) *of which he was not Maſter of one, that it might go for current, that he was divinely Inſpir'd with the gift of Tongues*, [according to the report that went amongſt us for 20 Years together, and by my ſelf, my Brother *Joſeph Ellington*, and his Wife, (*c*) and many Hundreds of us believed] *Namely, that he had 24 Languages given him by Divine Inſpiration in one Night, which was ſuch a piece of Preſumption as no Age can parallel; and if upon Examination he be found Ignorant of the ſaid Languages, as he certainly is*, [and as I now have made it much more apparent, than I was then able to do] *it will appear that he never was the* Author *of the Battle-Dore, and if ſo, how have that People been cheated and deceived, who believed* [as my ſelf with many more had done] *that* George Fox *was led by an Infallible Spirit* (d).

(b) Viz. *The* Latin, Italian, Greek, Hebrew, Chaldee, Syriac, *&c.*

(c) *They both confeſſed the ſame to me lately, who are Quakers ſtill, and Eminent amongſt them.*

(d) *Battering Rams againſt New Rome*, &c. p. 17. *Printed* 1690,

But in Vindication of *Geo. Fox*, thus ſays *George Whitehead*, *It was no ſhameful Hypocriſie to put his Name to the* Latin, Italian, Greek, Hebrew, Chaldee, Syriac, *viz. the Battle-Dore; and* George Fox *was not ſo Ignorant and Illiterate in all theſe Languages as* Fra. Bugg *renders him; for he attained both to the Reading, Writing, and Underſtanding* Hebrew (e), *and yet not merit* Fran. Bugg's *Reproach,*

(e) *If ſo, let the Learned judge.*

of

of Cheating, Deceiving, Deceitful, Shameful Hypocrisies, Juggles, feigned Miracles, out-doing the Papists Legend, &c. (f)

(f) *Innocency against Envy,* &c. p. 16. *Printed* 1691.

Thus we see, 1. How *Whitehead* vindicated *Fox*, as to his Learning, *Anno* 1691. saying, He was not *so Ignorant and Illiterate* as I had said him to be. 2. But that *Geo. Fox had attained both to the Reading, Writing and Understanding the* Hebrew *Language* †. 3. That he had known both him and his Writing above 40 Years, so that he was able to swear by their new Oath, That he believ'd *Fox*'s Last Will and Testament to be of his own Hand Writing. All which consider'd, discovers plainly *G. Whitehead*'s deep Hypocrisie: For if *Fox* understood the *Hebrew* Language, when he could not spell his own Name, nor write two Lines Sense or *English*, in his own Mother-Tongue, as appears both by his Letters and Will, then I will grant his Miracles not to be feigned: But farther,

† *Oh Horrible! What will not* Whitehead *Defend?*

1st. I find in his Will, No. 3. these Passages; *I order* W. Mead *and* Tho. Lover [give me leave to spell his Words right] *to take care of all my* Books *and* Epistles, *and* Papers, *that be at* Benjamin Antrobus *and* Richard Richardson's *Chambers, and those that come from* Swarthmore, *and my* Journal *of my Life, and the* Passages *and* Travels *of Friends, and to take them into their Hands, and keep together as a* Library, *which are to be* Printed. 2dly, *And all the* Passages, *and* Travels, *and* Sufferings *of* Friends [call'd Quakers] *in the* beginning *of the* spreading *of the* Truth, *which I have kept together, will make a fine* History; *for it is a fine thing to know the* beginning *of the* spreading *of the* Gospel, *after so* long a Night of Apostacy, *since the Apostles Days.*

1. This amounts to another Argument, that this was *Fox*'s Will, in that they have so punctually observ'd his Order therein; *1st.* In Printing his Journal in Folio. *2dly*, His Epistles in Folio. *3dly*, His Books (unless those they have dropt, as useless,) Entitling the last, *Gospel Truth Demonstrated*, &c. In Folio. But chiefly it may be observ'd, That they have set *Fox*'s Works, Papers, Epistles, Travellings, and Sufferings, as a Testimony of the beginning of publishing the Gospel since the Apostles Days; so that by implication at least, they conclude all the Martyrs and Fathers of the Church, since the Days of the Apostles in the Apostacy, and all Christian Churches: And this is according to their Ancient Principles, to condemn all the World but themselves; a notable History and fine Library, if these Folio's had been Printed, as by him written.

2. But Secondly, Observe the Scriptures they have quoted, as *Dan.* 12. 4. *Many shall run to and fro, and Knowledge shall be increased. Journal*, Title Page. We may see by his Letters and Will, what Knowledge is to be gain'd by his Writings.

3. In his Collection of Epistles thus; *What thou seest, write in a Book, and send it unto the Seven Churches.* Rev. 1. 11. Adding also 2 *Cor.* 1. 11. But I believe they have Printed 19 Parts in 20, which they never saw of his in Writing.

4. In the Title Page of their large Folio, thus, 2 *Cor.* 4. 1, 2. *Seeing we have this Ministry, as we have received Mercy, we faint not: But have renounced the hidden things of Dishonesty, not walking in Craftiness, nor handling the Word of God deceitfully, but by the manifestation of Truth; commending our selves to every Man's Conscience in the sight of God.* Pray observe the Confutation following, touching their Presumption in these four Texts.

And that from these few Remarks.

First, Read (g), and see what Knowledge may be gain'd by what *Geo. Fox* writ, in Answer to Mr. *Camelford*, and *Edward Burrough* in Answer to Mr. *Bennet*.

(g) Part II. p. 138 to 152.

Secondly, Thus said *Fox*, *We do believe that neither Papist, Protestant, Apostate, or Son of* Adam, *or the Devil himself, can know either Head or Foot of the Quakers Principles* (h).

(h) *The Papists Strength, Principles and Doctrines confuted,* &c. p. 3. *Printed* 1658

Thirdly,

Thirdly, By their Words, *Seeing we have this Miniſtry*, ſome People would think that they mean the Miniſtry of Jeſus Chriſt, which St. *Paul* received, but alas! They are greatly miſtaken; For 1*ſt*. They deny Jeſus Chriſt to be the Son of God. 2*dly*, They do but ſteal the Words of the Apoſtle, and quote them with deſign thereby to draw on others to believe them to be Chriſtians, not that they themſelves believe either the Scriptures to be their Rule of Life and Practice, or the written Word of God; affirming, *That they neither teach to worſhip or ſerve God; and that it's the higheſt Blaſphemy to call them the Written Word of God.* For proof of theſe things, I have quoted their Books at large, and refer to them (*i*).

(*i*) Part I. p. 19 to 24, 33, 48, 49, 53, 54. Part II. p. 77, 155.

Again, *Their renouncing the hidden things of Diſhoneſty*; Pray obſerve but their Practice, (until they diſprove what I ſay, *Viva voce*) in Sections IX, X, XI, XII. Again, As to their not walking in Craftineſs, let the whole World judge, by their Poſitions to the Parliament (*k*).

(*k*) Part II. p. 91. 120 to 128.

I have laid a Snare for thee, and thou art taken, O Babylon, *and thou waſt not aware: Thou art found and alſo caught, becauſe thou haſt ſtriven againſt the Lord. The Lord hath open'd his Armoury, and hath brought forth the Weapons of his Indignation: For this is the work of the Lord God of Hoſts* (*l*).

(*l*) Jer. 50. 24, 25.

Come *George Whitehead*, you have ſign'd and recommended three large Folio's, ſaid to be wrote by this Monſter *Fox*, and I have reaſon to believe that you have a chief hand in all the Forgerys therein; and therefore to you *George* I hold out my Flag of Defiance. This is the Standard I pitch againſt the the whole Club and Cabal of your Teachers, on the behalf of my Lord and Saviour Jeſus Chriſt, whom you deny to be the Son of God. On the behalf of the Chriſtian Religion profeſſed by the Church of *England*, and on the behalf of the Miniſters, and Diſpenſers of the Word and Sacraments, inſtituted by Jeſus Chriſt, as ſtanding Ordinances in his Church, and Monuments of Chriſtianity, being ready to prove my Charge (*m*) upon you when ever you will engage (on timely Notice;) if you dare not appear, but ſtill lie hid in your Holes and Dens like Self-Condemned Perſons, then it will be ſeen that you are not **Triumphant**, as you have boaſted, nor poſſeſs'd with **Truth** or **Innocency**, as you have vainly pretended: This, *George*, will be Ignoble and Baſe on your part, and will lower your Topſail greatly, to your Abaſement, Shame and Confuſion of Face, in the Eyes of all ſorts of Intelligent Perſons.

(*m*) Part I. p. 3.

SECT. X.

Sets forth George Fox's *Self-Exaltation, thereby giving out that he was ſome great One, like* Simon Magus, *and that in many Particulars.*

Diſſent. I Have read in one of their Poets, a great Defender of Quakeriſm, a certain Paſſage, *viz. Friends, know for certain, that the way to recover the Deceived, is to diſcover, lay open, and witneſs againſt the Deceivers* (*a*). And I like that Maxim ſo well, that I hope you will obſerve it, without mincing the Matter, and therefore pray go on chearfully, eſpecially ſince they tell us in Print, that their Principles are now no other than they were in the beginning, and that without any the leaſt alteration; and that they can juſtifie all their ancient Friends Writings as well as they can the New Teſtament (*b*). Beſides all this, I have ſeen them at the Parliament, bow, and cring and courting the Members for this, and the other favour, when at the ſame time their Emmiſſaries have been forming theſe three large Folio's, railing againſt the Church of *England*, as the Whore of *Babylon*, and her Miniſters as falſe Prophets, *Baal*'s Prieſts, Witches, Devils, Thieves, Robbers, Anti-Chriſts, Blood-Hounds, *Sodomites*, &c. And to be plain, they are become one with our Friends, and all that are againſt the Epiſcopal Church; Regular Clergy, the Holy Scriptures, and the Ordinances and Inſtitutions of our Saviour, as held profeſſed, and practis'd by the Church of *England*: And this Hypocriſie you

(*a*) Tho. Ellwood *Epiſtle to Friends*, &c. p. 72.

(*b*) Part I. p. 18.

I hate, and therefore desire that you may unmask this *Jezebel*, and strip this painted Horlot, and take off her disguise, in which I see you are in a fair way, and if any be against you in this Affair, note them, they are not zealous for your Church, nor the Truths of the Christian Religion.

Churchm. I have heard you to the full, but shall not expaciate thereon, but proceed to Matter of Fact, leaving every one free to censure as they please; but chiefly touching the Self-Exaltations of *Fox* their Founder, though sometimes I may bring in some few of his Disciples, as *Edward Burrough*, *George Whitehead*, *William Penn*, &c. that so the World may see *Fox* was not alone. And

1. *Fox* professed that he was in a State that should never fall: His Words are these; *I am in the Spirit and Life that never falls, nor never changes,——— the Power that I am in is owned with the Spirit of God in every Man———* George Fox *is in the Spirit of God.* [Thus says he of himself, like *Lucifer* the Sun of the Morning] *The Seed that never fell, nor changeth———. And the Seed reigns, Christ ever was, of which I am in the one Light, before the World began* (c) I grant, the latter part is Nonsense, yet he had a meaning in it, which were it not for other of his Books, could not be construed by neither Papist, Protestant, or any Son of *Adam*, as himself elsewhere he confesseth (*d*): But to explain his meaning.

2. *Fox* professed to Pre exist, as when our Saviour said, *John* 8. 58. *Before* Abraham *was, I am.* This was a Proof of his Divinity; and *George Fox* to prove his Divinity, said, *All Languages to me are no more than Dust, who was before all Languages were.* And to shew that *Fox* was not alone herein (*e*).

3. *James Parnel* professed likewise that he was before *Abraham*; his Words are, *But to the end of all Disputes and Arguments* I am come, *for before they were* I am. For there was a Dispute between *Abel* and *Cain*, between the Herdsmen of *Abraham* and *Lot*, yet *Parnel* was before them, not as to his Humanity, but Divinity (*f*); and therefore says *Parnell* in another place, in his Letter to Judge Hill, attributing to himself the Sufferings and Prophesies of our Saviour, *Isa.* 52. 12. and fulfill'd, *Luke* 22. 37, 23, 33. he *Parnell* thus says to Judge *Hill*, *Thou hast persecuted Christ, and set at liberty* Barrabas; *yea, and I was numbered with the Transgressors* (*g*).

4. *George Fox* professed himself to be Christ; his Words are these, *The old Man cannot endure to hear the new Man speak, which is Christ, and Christ is the Way; and if Christ be in you, must he not say,* I am the Way, the Truth and the Life (h). *Christ in his People is the Substance of all Figures, but as he is held forth in the Scripture Letter without them, and in the Flesh without them is but a Figure or Example*, p 8.

V. *Geo. Fox* professed that he was equal with God; these are his Words, *He that hath the same Spirit which raised Jesus from the dead* is equal with God (*i*). And no Quaker will deny but that *Fox* had that Spirit of God, which raised Jesus from the Dead, and therefore it is plain that he professed equality with God; and from hence they professed to know the Hearts of Men, which is an attribute of God, read 2 *Chron.* 6. 30. *Acts* 1. 24. *John* 21. 17. *Jer.* 18, 23. *Psal.* 41. 21, 94, 11. *Luke* 16. 15. *Acts* 15. 8. 1. *Cor.* 3. 20. And it plainly appears, that to know the Hearts of Men, is an Attribute due only to God, who is Omniscient, yet *Fox*, *&c.* pretended to it in a most Presumptious and Blasphemous manner, as I shall shew.

6. *George Fox* professed to know the Hearts of Men, saying, *The Quakers have a Spirit given to them beyond all the Fore-fathers, which we do witness; and they can discern who are Saints, who are Devils, and who are Apostates, without speaking ever a Word* (k).

7. *William Penn* professeth, That they need no outward Evidence in the case of Judgment; for thus he saith, *We need none to give us Discerning or Judgment, Christ* [viz. our Light within] *hath furnished us already, and doth on* all *occasions* (l). *Fox* professed the same, saying, *Friends, they that be in the Power and Spirit of God that the Apostles were in, they can judge of Conscience, whether it be a seared Conscience, or a tender Conscience; and of Faith, whether it be a dead Faith or a living Faith; and of Religion, whether it be vain or pure: They can judge of Spirits, and try them, whether they be of God or no: They can judge of* Hearts, *Ears and Lips; who are Circumcised, and who are Uncircumcised: They can judge of Apostles and Ministers, whether they be of Satan, or of Christ* (m).

(c) *The Spirit of Envy*, &c. p. 11, 12, 14.

(d) *An Answer to the Papists*, &c. p. 3.

(e) *See the Introduction to his Battle-Dore*

(f) *See* James Parnell's *Works*, p. 199.

(g) P. 288. Ib.

(h) Saul's *Errand to Damascus*, &c. p. 7, 8. *Printed* 1654, *Reprinted* 1655.

(i) P. 8. Ib.

(k) *Great Mystery*, p. 89.

(l) *Judas and the Jews*, &c. p. 58.

8. *George Whitehead* being ask'd by Mr. *Smith* the Library-keeper of *Cambridge*, saying, *Do not you* (George Whitehead) *Blasphemously take to your self an Attribute of God, while you pretend ordinarily to know the Hearts of Men, by telling Mr.* Townsend *of* Norwich, *in p. 2. of your Book,* Ishmael and his Mother cast out, *&c. That the Light of Christ is departed from his Conscience? I Answer,* said Whitehead) *I take no Attribute of God to my self, but what God hath given me, by whose Gift I witness that Promise fulfilled in me,* Mal. 3. 18. *Ye shall discern between the Righteous and the Wicked; between him that serveth God, and him that serveth him not: And as for* Townsend, *I never said that the Light was departed from his Conscience, as thou hast bely'd me, but that from the Light of God in his Conscience he is departed. In the 46 Question thou hast charged me with Printing railing Language, calling* Townsend *Witch,* &c. *in p. 3. of our Book,* Ishmael, *&c. as for what I have call'd him, I could prove to be true, but there is not the Word Witch, but that thou would bewitch the People with thy Lyes* (n). Thus we see that the Quakers have no need of Christ's Rule; *By their Fruits you shall know them.* And no doubt but that was the Prophet *Malachy*'s Rule, unless in some particular extraordinary Cases, as touching *Ananias* and *Saphira* his Wife, and some other particuler thing God might reveal for Ends to serve his Glory; but that any Man, Angel or Devil, knows the Hearts of Men, I deny; it is an Attribute of God, who only is Omniscient.

(n) *Truth defending the Quakers and their Principles, &c.* p. 24.

9. But their Prophet *Burrough* professed more than them all, *viz.* To know the State of the Church-Militant, from the beginning of the World to this Day; to have seen God Face to Face, and his shape perfectly, and able to give a discription of him (who is incomprehensible:) But take his own Words Printed in Quarto, 1658. first, P. 4. "We view the whole World, and the "State of all Mankind, and measure the Times and Seasons throughout Ge-"nerations; and the State of the Church we perfectly know, by the Inspira-"tion of the Almighty, her Estate before the Apostles Days, and in the "Apostles Days, and since the Apostles Days, and her Increase and Decrease, "and her Estate ever since the beginning of the World till now, and at this "present time to us, is certainly known, by the Spirit of Jesus. P. 6. "And "now because the Lord hath put it into our Hearts, to have Controversie "with you, and to seek out perfectly your Original, and to Justifie you, or "Condemn you accordingly; and having the Infallible Spirit of the Lord "God to try all things, we are purposed in the Lord to visit you, and to "examine your Foundation, your Birth and Original, your Faith, Worship, "and whole Religion, and to Justifie you, or Condemn you Eternally (o). "And this will the Eternal God by us speedily bring to pass amongst you. "Wherefore thou Pope, greatly Admir'd, and highly Exalted, and to all his "Cardinals, Fryers, Jesuits and Priests, I am moved of the Lord God, by "this Message to visit you. P. 14. Answer us, "Have you seen God Face to "Face, as did *Jacob* and *Abraham*? Have you seen his Shape perfectly, (p) give "us a description of him if you have? P. 18. To all these things [for there are many more Presumptious Questions bordering upon Blasphemy] "I expect "your speedy Answer, P. 13, otherwise if you do not, or cannot satisfie all "People in these Particulars, then forsake your Religion, renounce your "Church, and confess your selves to be Deceivers, and Deceived (q). I could heartily wish that the Government would propose these Questions to the Quakers, and on their refusing to answer, injoin them to renounce their Schism, and under their Hands declare they have been Deceivers, an Deceived. This is but reasonable upon the Point of Retaliation: *For with what measure they mete,* saith our Saviour, *it ought to be measured to them again,* Matth. 7. 2. And this they cannot refuse, if they will subject themselves to that Moral and Divine Precept, *viz. Therefore all things whatsoever ye would that Men should do to you, do ye even so to them: For this is the Law and the Prophets.*

(o) *That's Gods Prerogative only.*

(p) *Oh! Dreadful Presumption and Blasphemy.*

(q) *See* Edw. Burrough's *Works, &c. a little refin'd,* p. 462.

10. *Geo. Fox* professed *to be infallible in his Judgment, Advice, and Counsel,* saying to his Opponents, *Now he that is not infallible in his Counsel, Judgment, and Advice, is not he in Error?* Adding, *You may well creep and go to the Magistrates for help,* (r) *who denys Infallibility,* (s) *crying, Help, Men of* Israel, p. 96.

(r) *See* p. 186. *foregoing, where the Quakers begin to creep to the Magistrate.*

(s) *Great Mystery, &c.* p. 33, 34, 96.

11. *Geo. Fox* professed, *That he was able to give an infallible Character of another Man's State*; replying to his Opponent, saying, *And thou* William Thomas *saith,*

saith, that the holiest Man is not able to give an infallible Character of another Man: Hast not thou in this discover'd thy self to be no Minister of Christ? Who cannot give an infallible Character of another Man? How canst thou minister to his Condition? How canst thou see where he is? How canst thou distinguish an Holy Man from an Unholy Man, that cannot give an infallible Character of another Man's State? (t)

(t) P. 107. Ib.

12. Upon the foot of this Infallibility they farther profess, saying, *We have thousands at our Meetings, and none of us* [Quakers] *dare speak a Word, but as Eternally moved of the Lord.* (u). A Lye of the first Magnitude.

(u) *A True Account*, &c. p. 18.

13. *They*, (says Geo. Fox,) *are* Conjurors *and* Diviners, *and their Preaching is from* Conjuration, *that is not spoken from the* Mouth of the Lord (w).

(w) Saul's *Errand*, &c. p. 7.

14. *George Fox* farther affirm, saying, *And all you* (Ministers) *who speak, and not from the Mouth of the Lord are false Prophets.* Adding, p. 30. Ib. *That if ever you own the Prophets Christ, and the Apostles, ye will own our Writings, which are given forth by the same Power and Spirit* (x).

(x) *Several Petitions Answer'd by* Geo. Fox, p. 5. 30.

15. It is upon the same spot that *Geo. Whitehead* affirms, *That their Writings are of greater Authority than the Scriptures*, as I have often quoted out of his Book (y); an were it not to be too Voluminous, I could bring 500 Instances, in Nature and Tendency like these 15. but I shall proceed now more particularly to *Fox*'s Self-Exaltations, and which (most of them) approv'd by *Geo. Whitehead*, &c. in and by recommending his Journal.

(y) *Truth Defending*, &c. p. 7.

16. *My Name* (said Fox) *is covered from the World, and the World knows not me, nor my Name; written from the Mouth of the Lord, from one who is naked, and stands naked before the Lord, cloathed with Righteousness, whose Name is not known in the World, risen up out of the North, which was prophesied of, but now is fulfilled* (z). A most horrible Lye, for there were scarce three Men's Names more universally known than his: Besides, I read of no Prophesies of his rising up out of the North, except it be this, *viz. Out of the North an Evil shall break forth upon all the Inhabitants in the Land* (a).

(z) *Several Petitions Answer'd*, &c. p. 60. *News coming up out of the North*, &c. p. 1.

(a) *Jer.* 1. 14.

Now to his Journal, recommended by the Quakers.

17. *George Fox* at his Age of 24 Years, thus said, 'Now was I come up in 'Spirit through the flaming Sword, into the Paradice of God. All things 'were new: And all the Creation gave another Smell unto me, than before, 'beyond what Words can utter. I knew nothing but Pureness, Innocency, 'and Righteousness; being renewed up in the Image of God. I was come 'up to the State of *Adam*, which he was in before he fell. The Creation was 'opened to me: And it was shewed me how all things had their Names 'given them according to their Nature and Virtue; —— but I was immediately taken up in Spirit, to see another or more steadfast State, than *Adam*'s 'in Innocency, even into a State in Christ that should never fall. (b)

(b) *Journal*, p. 17, 18.

18. 'And I was moved to pray, (said *Fox*,) and the Lord's Power was so 'great, that the House seem'd to be shaken. And when I had done, some of 'the Professors said, It was now, as in the Days of the Apostles, *Acts* 16. 26. 'when the House was shaken where they were. (c)

(c) P. 15. Ib.

19. 'As I *Geo. Fox* was walking in the Fields, the Lord said unto me, Thy 'Name is written in the Lamb's Book of Life, which was before the Foundation of the World. (d)

(d) P. 22. Ib.

20. 'And I *Geo. Fox* was to bring People off from all their beggerly Rudiments, their Schools, their Colleges, their Ministers, their sprinkling 'Infants, their Holy-days [and from their Obedience to Magistrates] I was also 'commanded not to put off my Hat to any High or Low, and to Thee and 'Thou all Men and Women. (e)

(e) P. 24. Ib.

21. 'And as I *Geo. Fox* was walking towards the Goal, the Word of the 'Lord came to me, saying, My Love was always to thee and thou art 'in my Love. This was such an extraordinary Revelation, that the *Quakers* in their Journal have put them twelve Words in Capitals, as I have 'done. (f)

(f) P. 29. Ib.

22. 'I *Geo. Fox* told them, that all their Preachings, Baptisms, and Sacrifices, did not sanctifie them, I bid them look unto Christ in them [but not

'a word

a word of looking by the Eye of Faith to Christ Crucified, and now in Heaven at the Right Hand of God] ; 'I told them I was sanctified, for I was in 'the Paradice of God, and the Power of God thundered amongst them, and 'they flew like Chaff before the Wind. (g)

(g) P. 31. Ib.

23. As I *Geo. Fox* was walking, I heard the Jayler say to his Wife, Wife, 'I have seen the Day of Jundment, and I saw *Geo. Fox* there, and I was affraid 'of him, because I have done him so much Wrong; in the Evening he came 'to me, saying, I have been as a Lyon to you, but now I come like a 'Lamb, and like the Jayler that came to *Paul* and *Silas* trembling, *Acts* 26. 29. (h)

(h) P. 37. Ib.

24. 'In the time of my Imprisonment I was exceedly exercised about the 'Proceedings of the Judges; then did I see the Heavens opened, and gave 'Glory to God. He (the Jayler) went to the Justices, and told them, That 'he and his House had been plagued for my sake. The Justices reply'd, That 'the Plagues was on them too for keeping me. This was Justice *Bennet* of *Darby*, who was the first that call'd us Quakers, *Anno* 1650 (i).

(i) P. 32, 33. 37, Ib.

25. 'As I *Geo. Fox* was walking along, I lifted up my Head, and saw three 'Steeple-House Spires, and they struck at my Life; I asked what place it was, 'and they said, *Leichfield*. And the Word of the Lord came unto me, saying, 'Cry Wo unto the Bloody City *Leichfield*. So I put off my Shoes, and left them 'with the Shepherds, who trembled and were astonished: For the Word of the 'Lord was like a Fire within me, so I went up and down the Streets, crying, 'Wo to the Bloody City *Leichfield*, and it being cold, and on a Market-Day, 'I saw a Channel of Blood running down the Streets, [though no Man else could see a drop of Blood; behold the Quakers Seer, and great discerner;] 'and the Market place appear'd like a Pool of Blood; [What an horrid lying Wonder is here!] 'then I return'd to the Shepherds, and gave them some 'Money, and took my Shoes again, but the Fire of the Lord was so in my 'Feet, that I did not matter to put them on (k).

(k) P. 53. Ib.

26. 'When I *George Fox* was in the House of Correction, [or Bridewell, for speaking Blasphemy: See p. 32.] 'there came to me a Trooper, and said, 'As he was sitting in the Steeple-house, hearing the Priest, exceeding great 'Trouble came upon him; and the Word of the Lord came to him, saying, **'Dost thou not know that my Servant George Fox is in Prison? Go to him for Direction.** So I spake to his Condition, and his Understanding was opened (l).

(l) P. 45. Ib.

27. 'After I had been at *Beverly* Steeple-house declaring Truth, and afterwards going to visit Justice *Hotham*, he told me, That a great Woman of '*Beverly* came also to visit him, who told the Justice, That the last Sabbath-Day, **there was an Angel or Spirit** came into the Church at *Beverly*, **and spake the Wonderful things of God**, to the Astonishment of all that 'were there; and when it had done it pass'd away, and they did not know 'whence it came, nor whether it went, but it astonish'd all, both Priests, 'Professors, and Magistrates in the Town.

28. 'At another time as I was declaring Truth to the People on a fair 'Day, one stood up and said, **This Man speaks with Authority, and not 'as the Scribes.** At another Meeting in *Wales*, where I was Preaching, 'some of the People said, **They never heard such a Sermon before, and 'the Scriptures so opened.** In *Rood Island* I was at a Meeting, where a 'Justice of Peace was convinc'd, who spake highly of the Truth, **but more highly of me** than is fit for me to mention (m).

(m) P. 55, 74, 252, 368.

29. *George Fox* professed a State of Glorification here on Earth, saying, *And before I came to the Bar, I was moved to pray, and the thundering Voice answered, I have glorified thee, and will glorify thee again, and I was so filled with Glory, that my Head and Ears was filled full of it; and that when the Trumpets sounded, and the Judges came up again, they all appear'd as Dead Men under me* *.

* *The Examination and Tryal of* Geo. Fox *and* Margaret Fell *at* Lancaster *Assize. Printed* 1664. p. 21.

Thus he vied with our Saviour, as you may read *John* 12. 28, 29. Thus are his Self-Exaltations manifest, and as a Sign that the Quakers themselves are inwardly convicted thereof, they have dropt this whole Passage in the Reprint: Of this try all in their Journal, p. 290.

30. *Friends, although I have not told it you,* (said *Geo. Fox*) *I do now declare, That I have Power to bind, and to loose whom I please* (a). To which, let me

(a) Judas *and the* Jews, &c. p. 85.

add

add an Inſtance of their exerciſing the Power of the Keys, with the Manner, Method, and occaſion of it, which was this; There was a Man that wrote a Book, Entitled, *A Looking-Glaſs for* Geo. Fox; which together with ſome other like Provocations, did mightily diſturb the Quakers, whereupon they proceeded to a formal Curſe and final Sentence in theſe Words; *In the name of that God, that ſpanneth the Heavens with a Span, and meaſureth the Waters in the hollow of his Hand,* I bind thee here on Earth, and thou art ſurely bound in Heaven, *and in the* Chain under Darkneſs, *to the* Judgment *of the great Day,* thou ſhalt be reſerved. (b)

(b) Joſiah Coal's *Works*, p. 243.

31. *I who am of the World called* Geo. Fox, *deny the drawing of a carnal Weapon, from him whom the World calls* Geo. Fox, who is the Son of God; *for* my Kingdom is not of this World, *therefore with a Carnal Weapon I do not fight,* &c. (c)

Geo. Fox.

(c) *See his Letter to* Cromwell, &c.

I might mention 500 Inſtances more to ſhew *Geo. Fox, &c.* their Self-exaltations, and eſpecially *Fox*; but I think theſe Inſtances may ſerve, at leaſt at preſent; beſides, I think theſe ſo Blaſphemous, that I need not expatiate upon them, no, I leave that to the Learned to improve upon.

Diſſent. I grant what you ſay to be true, and that Thirty of them are well prov'd, Book and Page quoted, where any Body that has them may look, and ſee them; but the laſt, which is a home ſtroke, *viz.* That he called himſelf The Son of God, and that his Kingdom is not of this World. For which you refer us to a Letter of his to *O. Cromwell*, but give no Demonſtration that it was his, nor when written, nor upon what occaſion; ſo that all Mankind that read theſe two Paſſages will be in the Dark about it: I grant, that it is the Quakers manner of ſetting forth things, in their Anſwer to Books, (d) but I would not have you do ſo, but ſet things in a clear Light, that ſo we may come to a right underſtanding of things.

(d) *The Great Myſtery, and in many others.*

Churchm. Sir, for the ſatisfaction of you and others I ſhall. And

Firſt, Where you may ſee it, *viz.* It is recorded at large in an Antient Manuſcript of *Humphrey Norton's*, of above 100 Pages, where in p. 21, 22. this Letter is at large inſerted; and this *H. Norton* was one of their moſt Eminent Preachers and Travellers, whoſe Ears were cut off for his Teſtimony to Quakeriſm, in M. S. p. 63. there are two large Letters recommending the ſaid *Humphrey Norton's* Faithfulneſs, and other Quaker Vertues to their Friends in *Ireland*. Take a few of *Edward Burrough's* Words, *viz. Now dear Friends, I rejoice in the Lord, that his care is towards you, in viſiting you with his Power, to the refreſhing of you, in ſending this my dear Brother, and faithful Companion in the Kingdom of Jeſus, call'd* Humphrey Norton, *who cometh to you in the Name, and fear of the Lord, being moved thereunto by the Spirit of the Father; and unto you all I do him recommend, as a faithful Labourer, to be received by you in the Name of him that ſends him, in tender Pity for you all* e); *and the Bleſſing of the Lord upon his Faithfulneſs I doubt not, but the flock will receive refreſhment, the weak will be ſtrengthened, the weary and heavy laden will be comforted, and the Body will be edified: And for this cauſe hath the Lord choſen him into his Service, farther to manifeſt unto you the Goſpel of God by his Miniſtry,* &c.

(e) *What intiticing Words are here! Able to deceive the very Elect, if it were poſſible.*

London, the 19th, 3d Month, 1656 Edward Burrough.

Poſtſcript by Francis Hogill.

'Receive *Humphrey Norton* in the Lord, whom the Lord hath moved to 'come unto you, who is a Brother, and Faithful in the Lord's Work, and 'be ſubject unto him in the Lord; for I much deſired that he might come un-'to you, and ſo the Lord hath order'd it; and as you receive him, you re-'ceive me (f).

Francis Hogill.

(f) Humphrey Norton's *Manuſcrips*, p. 62, 63.

Thus much for the Authority of this Manuſcript, wrote by *Humphrey Norton*, in which there are many Tranſcripts of the Epiſtles, Queries, and other Writings of *Geo. Fox* and others, which ſhew it to be Authentick.

Secondly, The occaſion of this Letter of *G. Fox* to *O. Cromwell*, as in the ſaid Manuſcript, p. 21. is thus in brief; *On the 5th of the firſt Month*, 1654. (g)

(g) *Somewhat agreeable to the Journal*, p. 137.

Captain Drury, *who brought* G. Fox *to* London *from Collonel* Hacker, *came to the Inn where* G. Fox *lay, and said, That it was required by* O. Cromwell *from* G. Fox, *that he would promise not to take up a carnal Weapon against him, or the Government as it is now, and to write it down and subscribe it. This was demanded of* G. Fox *in our presence, whose Names in the flesh are call'd*

Thomas Aldam,
Robert Craven.

Now follows an Abstract of Geo. Fox's *Letter, it being long.*

I who am of the World call'd *George Fox*, doth deny the carrying or drawing any Carnal Sword against any, or against thee *Oliver Cromwell*, or any Man; in the presence of the Lord God I declare it: God is my Witness, by whom I am moved to give forth this for the Truth sake, from him whom the World calls *Geo. Fox*, who is the Son of God (*h*).

(h) *Compare it with that in their Journal*, p. 137. *And you may see by it the Figure of Quakerisus, both by adding and dropping Words.*

Thus far have I transcrib'd his Letter from the beginning of it, *verbatim*, then ten Lines after is this Passage, *viz. My Weapons are not Carnal but Spiritual*; *and* my Kingdom is not of this World, *therefore with a Carnal Weapon I do not fight, but am from those things dead; from him who is not of this World, called of the World by the Name of* George Fox (i). It is subscrib'd by Witnesses thus, *We are Witnesses of this Testimony this 6th of First Mon.* 1654. *whose Names in the Flesh are*

Thomas Aldam,
Robert Craven.

(i) Norton's *Manuscripts*, p. 22.

After the last Passage there is about Fifteen Lines of Nonsense, which I thought not worth blotting Paper; that this is an Authentick Copy, taken without dropping one Word in either Passage, I offer to give the Quakers a Meeting, to prove before many Witnesses, upon timely notice, and not only so, but to prove that the Quakers in the *Journal*, p. 137. have falsified the Text, dropt Words, added Words, so that I do think there is not one Line as *Fox* wrote it; the Words *Peaceable Gospel* being no where to be found in the whole Letter of *Fox*, which contain, near Forty Lines in Quarto, in a small Hand written close, by *Humphry Norton* out of the Original. But

Thirdly, To make the Matter more plain, if more can be, That *Geo. Fox* declar'd himself to be The Son of God; as elsewhere The Prince of Life (*k*); and thereby not of the World, and that he boasted that he had a Kingdom not of this World, as Christ could say in Truth, I say that *Fox* did thus take to himself that peculiar Title, due only to Christ, *viz. From him whom the World calls* George Fox, *who is* the Son *of* God, not in a lax Sense as *Dan. Phillips* Quaker-like, would have it, I will give a full Proof of it, first from *John Harwood*'s Charge against *Geo. Fox*'s declaring himself as above to be the *Son of God*; and *Secondly*, by *Geo. Fox*'s reply, whereby he does not deny a Word of it, as you shall see, *viz. And whereas* George Fox *hath call'd himself* the *Son of God*; he *might as well have said*, I am Christ. *I desire Friends to judge impartially of his Fruits*, &c. (*l*)

(k) *Scriptiunculæ Quædam*, &c. p. 5. 10.

This is a high Charge, a Charge of Blasphemy: And now let us see how G. *Fox* clears himself, *viz.*

(l) *To all People that profess the Eternal Truth*, &c. p. 3.

And first thou saist George Fox *calls himself* the *Son of God*, &c. *and this thou call'st a Crime; thy Actions and Fruits hath manifested whose Son thou art, and thy self to be Ignorant of the Scriptures, and the Spirit that gave them forth* (m). From whence several things are worthy Observation; And First you see *George Fox* does not deny one Word of the Charge, *viz.* That he declar'd himself to be the Son of God; which as *John Harwood* well observes, he might have said as well, I am Christ: For thus are his Words, *From him whom the World calls* George Fox, who is the Son of God. *Fox* Replys, *This thou calls a Crime*; and I think it a high Crime for any meer Man to take that Title upon him, due only to Jesus Christ, God and Man, in one Person; but it seems *Fox* did not account it a Crime, no, nor the Quakers neither; for if they did, they would never, (if they had but a Dram of Sincerity in them) go about, by such falacious Arts to excuse him, as *Phillips*, *&c.* have done.

(m) *The Spirit of Envy*, &c. *Writ by* G. F. p. 2. *Printed* 1663.

I am the more careful of *John Harwood*'s Evidence, in regard I shall have occasion for it more than once, that he was a Man famous amongst them; take

take first *Geo. Whitehead*'s Character of him, *viz. John Harwood a Servant of the living God* ——*A Sufferer for Truth's sake in* Bury *Gaol in* Suffolk —— *The Grounds of* John Harwood *and my Imprisonment*, &c. *upon the* 30*th Day of the* 5*th Month*, 1655. *I and my two Brethren* John Harwood *and* Richard Cleyton. On the Title Page thus, *Written from the Spirit of the living God in me* George Whitehead, *the* 4*th of the* 7*th Month*, 1655 (n).

Again, hear the Recommendation of *John Harwood*, by *George Fox*, before he detected him of his Immoralities, *viz.* John Harwood was moved of the Lord, *to go into* France, *where they imprisoned him*, &c. (o) What! Was he Brother to *Geo. Whitehead* in the Fellowship of their Gospel, and Ignorant of the Scriptures? Was he a Preacher, and a Sufferer, and yet Ignorant of the Scriptures? Was he mov'd of the Lord to go into *France*, to make Proselytes, and yet Ignorant of the Scriptures? By this then, if it was so, we may see what Preachers *Fox* sent abroad to convert the Pope and his Followers; however, were he as Ignorant of the Scriptures as *Fox* was of *Latin*, *Greek*, *Hebrew*, *Italian*, *Chaldee*, *Syriac*, &c. to which he pretended, and which pretence *George Whitehead* justifies him in, yet I see no Reason why he may not be a good Evidence; and that is enough for me in this Case; nay farther, were he as vitiously inclin'd as *Fox* was, yet his Evidence is good, until by Law or good Reasons he is made incapable; for I do not believe that every Man capable to be a legal Witness, is a Saint. Now For *Geo. Fox* after all the foregoing Thirty Instances, should out of his Modesty thus relate, *viz. I being at a Meeting in* Road-Island, *where there were many Friends, and divers of the Worlds People, some of whom were Justices of the Peace; one of the Justices was convinc'd, and spake highly of the Truth, and more highly of me, than is fit for me to mention, or take notice of* (p). And that the Quakers should recommend this as well as his other Self-Exaltations, is intollerable Pride both in him and them.

I could go on to Fifty more Instances of *Fox*'s Blasphemy, but till the Quakers clear him of these, I need not to enumerate; my Business in this Section is to set forth *Geo. Fox*'s Self-Exaltation, which I have done in Thirty One Instances, and upon timely notice I do here offer to prove them. For First, was it not Presumption in him to say, He was come up in the Spirit, through the Flaming Sword, into the Paradice of God? That the Houses and Churches were shaken when he prayed? That there was nothing in him but Pureness? That he bore the Image of God? Was come to the State of *Adam* before he fell? That the Creation was open'd to him? That he knew the Names of every thing, according to the Natures of them? That his Name was written in the Lamb's Book of Life from the Foundation of the World? That there never was such a Plant grew in *England*? That the Jayler should come Trembling to such an Impostor, as the Jayler in the *Acts* came to *Paul* and *Silas*, which was Miraculous? That the Jayler had seen the Day of Judgment, and *Fox* there, and was affraid of him too? And why not? If he was the Eternal Judge of the World, as he avowed and professed himself to be (q)? That he saw the Heavens open, as St. *Stephen* did? That he should see a Pool of Blood, where their was not a drop? That he spake like an Angel in *Beverly* Church, unless of the Bottomless Pit? That he could convince the People with Groans? That like our Saviour he spake with Authority, and not as the Scribes; and after all this, and an Hundred times as much of his Self-Exaltations, that he should have the Impudence to say, That a Justice of Peace spake so highly of him, as that he thought it not fit to mention; Oh modest Man! When he had call'd himself the Son of God, the Prince of Life; one whose Kingdom is not of this World; one who was before all Languages, even from Everlasting, for his Reason implies it; for the Reason he gives why he was before the building of *Babel*, is this; *For in the beginning was the Word*: That he wrote from the Mouth of the Lord? That he was naked, yet cloathed with Righteousness? That he was Prophesied of (r)? That he was equal with God? That he could know the Hearts of Men, (s) yea, Ears and Lips, and whether they be Saints, Devils, or Apostates? That no Man knew either him, or his Name? That he was *Moses*, nay, greater than *Moses*, even that Prophet which *Moses* prophesied of, (t) Christ himself? That he was Elected before the World began (u)? That he was beyond the State of the first *Adam* that fell, in the State of the second *Adam* that never fell; and moreover, that his Marriage was above the State of the first *Adam* in his Innocency, in the State

(n) *The Path of the Just cleared*, &c. p. 1, 14.

(o) *An Answer to a Paper which came from the Papists out of* Holland, &c. p. 18.

(p) *Journal*, p. 367, 368. *publish'd above* 20 *Years after, but mentions no name, nor where the Justice dwelt.*

(q) *See* Saul's *Errand to* Damascus, *Printed* 1654. *Reprinted* 1655. *call'd by* Jos. Wyeth *a pretty Book, where he professeth to be Christ, to be equal with God, the Judge of the World*, &c. *See* p. 5, 6, 7, 8.

(r) Jer. 1. 14.

(s) *An Attribute only due to God*, 2 Chron. 6. 30. Acts 1. 24.

(t) Deut. 18. 15. Acts 3. 22, 7, 37.

(u) *An Answer to a Paper which came from the Papists*, &c. p. 25.

State of the Second *Adam* that never fell ——And that he never fell nor changed (*w*)? That they might as warrantably burn the Bible as their Books? That he had Power to bind and loose whom he pleased.

(*w*) *The Quakers unmask'd.* p. 27.

Thus did he magnifie himself, and exalt his own Fame, *Lucifer*-like; and he had a pack of False Prophets, who like the bewitched *Samaritans*, not only gave heed to all he said, but exalted him equal in the highest to the recited Self Exaltations: And did our Christian Magistrates understand the depth of the Quakers design by this their Black Art, I cannot believe but they would take some care to lay wast the Habitation of this *Laviathan*, and stop the Gangreen of this Contagious Disease, which might be done without Whips, Prisons, Banishment, or other Corporal or Sanguin Punishment, yea, consistent with the Act of Tolleration; for I am against (as I have often professed) Persecution, rightly so call'd.

32 *George Fox* professed himself to be that Prophet which *Moses* propheſied of, that God would raise up, *Deut.* 18. 15. Therefore the Son of God. This confirms the last.

Dissent. What did *Fox* own himself to be that Prophet whom *Moses* Propheſied of, That God would raise up, whom all are to hear, or else to be cut off from among the People? Oh Dreadful! (*a*) But of this I yet find no Proof, as in the other Particulars. If then you can make this appear, No 32. it will confirm all you have said on this Head, and render him the greatest Heretick that ever the World produced, even such as no Christian Nation ever tollerated.

(*a*) Deut. 18. 15. Acts 3. 22, 23, 7, 37.

Churchm. I doubt not but make full proof thereof, and that on this Wise, 1*st*. From an Objection raised out of a Manuscript, wherein they record their Secrets, and by a Letter of *William Rogers* founded thereupon. 2*dly*, By *Geo. Fox*'s Reply, wherein he does not deny, but rather confesses the Fact. 3*dly*, *George Whitehead*'s Jesuitical Defence of *Fox*'s Blasphemy therein. And

First of the said Objection, and Will. Rogers's Letter founded thereon.

Objection. *'Tis true, Friends in the beginning were turned to the Light in their own Consciences as their Guide; but when it pleased God to gather so great a number into the Knowledge and Belief of the Truth, then the Heavenly Motion came upon* Geo. Fox, *as* the Lords Anointed; *having the Care of the Churches, as being* the great Apostle of Christ, *and as one whom the Lord hath ordained to be in that Place, amongst the Children of Light in this our Day, as* Moses *was amongst the Children of* Israel *in his Day, to set forth Methods and Forms of Church Government; and to establish Monthly and Quarterly Meetings of Men, and of Women distinct from the Men* (b).

(b) *Manuscript about the Year* 1671.

About this Manuscript, and their Proceedings, in erecting Mens and Womens Meetings distinct from each other. Of which I have at large treated (*c*); many Jealousies arose in divers Friends, particularly in *W. Rogers*, who wrote to *Geo. Fox* to clear himself, *viz.*

(c) *De Christ. Lib.* Part II. p. 33 to 80.

The LETTER.

W. Rogers wrote a Letter from *Bristol*, dated 27*th* of the 1st Month, 1677, *viz.*

This Jealousie enters me, that thou Geo. Fox *lookest upon thy self, that Man at least, in whom the Son of God hath appeared, to give forth his Law, and to be recorded as his Law, under the Dispensation of the Gospel, even as* Moses *was the giver forth of the Law in his Day, But Christ is that Prophet; therefore be plain in owning or denying thy self to be that Prophet which* Moses *propheſied of. For whosoever shall endeavour by outward Ways and Means to establish an outward Government, Rules, Orders, Laws, or Prescriptions over the Heritage of God, under the Notion of Christs Government, would be found Innovators of Christs Prerogative,* &c. To which Jealousies *Geo. Fox* wrote an Answer, not once denying himself to be that Propphet, but tacitly confessing the same; but take his own Words (*d*).

(d) *The Christian Quaker distinguished,* &c. *In Five Parts. See* Part I. p. 9. Part IV. p. 83, 84.

Secondly, George Fox's Reply to William Rogers, touching the Jealousie aforesaid.

William Rogers, *thou saist there is a Spirit risen at this Day, that gives many occasion to be Jealous, That* JG. Fox *am looked upon by some, as that Propher, which*

Moses

Moſes *teſtified of, that God would raiſe up,* Deut. 18. 15. *but who they are thou haſt not mentioned*; [a plain go-by] *and thou ſaiſt Chriſt is that Prophet, that is to be heard, and that he is the only Law giver, and no outward Man. Then is not this Prophet to be in Man, to give forth the Law, which comes after* Moſes. [Still no direct Anſwer.] *But I cannot deny that Prophet which* Moſes *ſpake of,* [that no Body deſir'd; but the Queſtion is, Whether thou *George* didſt look upon thy ſelf to be that Prophet] *to be raiſed up, for I know that it is he that is oppos'd, and his Law too by many Talkers of him* [ſtill no direct Anſwer] *and the Light of his glorious Goſpel, and the order of it; and what I am, I am by the Grace and Love of God, and will not deny that Prophet which come after* Moſes, [deny that Prophet; none deſires that, but doſt thou deny thy ſelf *George* to be that Prophet? That's the Queſtion,] (e) *nor the Election before the World began, though all turn into the Jealouſies in which they were, before they were convinced; for I believe few of them that does oppoſe, knows this Prophet that comes after* Moſes, *tho' they may ſpeak of him in Words, of which Prophet I am not aſham'd* (f).

(e) *Read* John 1. 20. *the plain Anſw. of* John Baptiſt, *and let the Quakers be confounded for ever by it.*

(f) *The Chriſtian Quaker diſtinguiſh'd from the Apoſtate and Innovator.* Part IV. p. 83, 84.

Let but any intelligent Man obſerve; *1ſt.* The Objection raiſed from the Manuſcript, and that with Grounds and Reaſons warrantable, *2dly, W. Rogers*'s Letter, to know of *Geo. Fox*, whether he did look upon himſelf to be that Prophet, (which both the Manuſcript and the Femal Government then erected, *viz.* diſtinct Men and Womens Meetings, then ſet up by and upon the ſole Authority of *George Fox*,) was cauſe ſufficient to raiſe thoſe Jealouſies. *3dly,* And to all this do but obſerve *Fox*'s Anſwer, not one Word of denial; ſaying, Friends, I am not that Prophet, do not miſtake, I am not the Chriſt; for if the one, conſequently both: No, not one Word of denial, like that of *John* Baptiſt, *viz. And this is the Record of* John, *when the* Jews *ſent Prieſts and Levites from* Jeruſalem, *to ask him, who art thou? And he confeſſed, and denied not, but confeſſed,* **I am not the Chriſt** (g), Here was no Evaſion, here was no Equivocating, or double doubtful or ambiguous Anſwer, but plain dealing; **I am not the Chriſt**; I am not the Prophet that *Moſes* propheſied of; Behold the Lamb of God ☞ yonder he goes, there he is, do not think that I am he, I am not willing to deceive you: No, God forbid; Oh! the Sincerity of this Humble Chriſtian, though a Prophet, yea, the greateſt born of Women, yet not the *Meſſiah*, not the Chriſt, not the Lamb of God; but of this Sincerity and Humility there is not the leaſt ſhadow in *Fox*'s Anſwer to *W. Rogers*; no *Fox* (as in many of the Inſtances given) looked upon himſelf to be the Chriſt of God, the Lawgiver to his People; the Prince of Life, the Prophet *Moſes* propheſied of; and yet in all theſe preſumptive Blaſphemies, and Self-Exaltations, the Quakers defend him, juſtifie and excuſe him, yea, vindicate him, and that with Divine Attributes, and Idolatrous Adorations, as the next Section will ſhew, yea, *George Whitehead* will defend both him and them in all theſe Abominations; and ſhall theſe things be hid? Shall I conceal all the Blaſphemous and Idolatrous Practices? no, God forbid; my Conſcience will not ſuffer me, I muſt bring their hidden Works of Darkneſs to Light: ut take *Whitehead*'s Jeſuitical Defence.

(g) *Oh! That the Quakers would at laſt lay theſe Things to Heart, before the Day of their Viſitation be hid from their Eyes, and repent of their Infidelity. See* John 1. 19, 20.

George Whitehead's *Jeſuitical Defence of* Fox's *Blaſphemy.*

William Rogers *deſign is to render us a People departed from the Light within, and to ſet up Man, and Man's Precepts inſtead thereof, which is Wicked and Scornful; tending alſo to render the very Profeſſion of the Heavenly Motion contemptible, which Heavenly Motion came not only upon* Geo. Fox, *but alſo on many Faithful Brethren, for due Methods and Order, as to Church Government, no ways repugnant to the Light within; and for* George Fox, *though an Apoſtle and Servant of Chriſt, yet to be in this our Goſpel Day, in that* very *Place amongſt the Children of Light, as* Moſes *was amongſt the Children of* Iſrael *in his Day. This Compariſon we own not, nor does* George Fox *own it* (h).

(h) *The Anſwer of our Brethren eaſt down, &c. p.* 40, 41.

From whence obſerve *Geo. Whitehead*'s Juggle, *We own not* (ſays he) *this Compariſon, nor does* George Fox *own this Compariſon*; What Compariſon? Why this, That *Geo. Fox* was in the very Place that *Moſes* was in, *viz.* On the very ſpot of Ground upon *Mount Sinai*, where *Moſes* ſtood when he gave the

Law. Why *George*? Who made any such Comparison? No Body, say I. Neither does the Controversie depend upon that, there is no such Words as very Place, either in the Objection, or in *W. Rogers*'s Letter to *Fox*, which was to ask him, whether he looked upon himself to be that Prophet which *Moses* propheſied of; this *Fox* does not deny; this does not *Geo. Whitehead* deny, but quibble it off; saying, *And for* George Fox, *though an Apoſtle of Chriſt we own, yet to be in this our Goſpel-Day in that* very *Place, amongſt the Children of Light, as* Moſes *was among the Children of* Iſrael *in his Day: This Compariſon we own not, nor does* George Fox *own it.* Oh! profound *George*, and Witty Scribe; What! Doſt thou think all Men are Quakers, who will ſwallow any thing? No, *George*; this is like thy ſelf, *viz.* Jeſuitiſm all over: For no Body ever took it, That *Geo. Fox* thought and believ'd himſelf to ſtand in the very Place that *Moſes* ſtood in, when he gave forth the Law; No, nor that he was the very Man *Moſes*, but a greater, even that Prophet of whom he propheſied, and which *W. Rogers* ſaid was Chriſt, the only Lawgiver: And this *G. Fox* profeſſed himſelf to be, and this he does not deny. Now *George*, with what Confidence canſt thou appear amongſt Men? How canſt thou walk in the Streets without Bluſhing, that canſt thus diſſemble with God and Man; and thus prevaricate in the Face of the Sun (*i*).

(i) *Never was a People ſo impoſ'd on by ſuch horrid Deceivers as theſe Quaker-Teachers, who if it were poſſible, would deceive the Elect,* Matth. 24. 4, 5, 24, 25.

SECT. XI.

Shews, that the Quakers, *like the Bewitch'd* Samaritans, *not only gave heed to all* George Fox *ſaid, but confirm the ſame, by many Teſtimonies, Idolizing his Perſon, and erecting a Statue, as a Monument of his Fame, as they did the Perſon of* Simon Magus.

I Shall begin with their Epiſtles recommendatory, prefixed to the three large Folio's, (*a*) ſaid by the Quakers to be wrote by *Geo. Fox*, of which I have good Reaſon to believe, he never wrote one Page, printed as his, nor one Book, of which he pretended to be the Author, mentioned Sect. IX, X, notwithſtanding their high Encomiums of him, of his Infallibility, Gifts of diſcerning, *&c.* inſomuch that *W. Penn*, in Honour to his Name, repreſents him as *an Original; One who wrote after no Man's Copy.* But of this he was miſtaken, for *Simon Magus, Cerinthus, Menander, Geraldus, Ignatius, Loyola*, and many other of the antient Hereticks trod in the ſame Steps, and walked in the ſame Path, had the ſame Admirers, and as numerous Diſciples and Followers; yea, found in the ſame Practices, preached the ſame Doctrine of Sinleſs Perfection, and in the ſame manner, in Stables, Barns, on Bulks of Shops, Streets, *&c.* Pretended to Miracles, Revelations, Viſions, Faſtings, Preached in Streets, Markets; cry'd moſt bitterly againſt Tythes, and the Regular Clergy; contemn'd Authority, diſturb'd Churches, Self-Exaltations, Thee, Thou, the Hat, *&c.* yet I think none ever exceeded *Fox* and his Followers: Of which I ſhall give ſome Hints, and indeed but ſome few to what might be given, ſo that *Fox* was no original. But to proceed, and give ſome few Hints of the high Encomiums, which above Fourſcore of the moſt Eminent Quakers have given to this *Fox* in their Epiſtles to their Folio's, *viz.*

(a) *His Journal, &c. A Collection of his Epiſtles, &c. Goſpel-Truth Demonſtrated, &c.*

The Quakers Elevation of their Picture of G. Fox, their Idol.

1. 'That he was an able Miniſter, and the firſt effectual Promulgator of the 'Goſpel in this Age, whoſe Bleſſed Memorial will everlaſtingly remain (*b*).

2. 'Free from Affectation in Speech or Carriage, not applauding or ſetting up himſelf (*c*).

3. 'As he was a true Miniſter of Chriſt, ſo was his true Love to, and ſincere Eſteem of the Holy Scriptures clearly manifeſted (*d*); yea, their elder 'Brother, their Apoſtle, a Man of God, the *Jacob* of the Age, a true Pro'phet, an Holy Apoſtle, whoſe Bleſſed Miniſtry, and Faithful Teſtimony of 'the breaking forth of this Goſpel Day, his Innocent Life, comparing him 'to *Jacob*, St. *Stephen*, St. *Paul*, a fixed Star in the Firmament of God's Power,

(*b*) Ben. Antrobus's *Teſtimony.*
(*c*) Ellwood's *Teſtimony.*
(*d*) George Whitehead's *Teſtimony.*

'ſhining

'shining as the brightneſs thereof: One zealous for ſpreading Friends Books, 'whoſe Bleſſed Memorial will everlaſtingly remain, his numerous Epiſtles, 'his Evangelical Truths; who by Seed, Life, Power, meant Chriſt, his good 'Report and Fame obtained; he ſhined in the Church to the end of his Days; 'we never ſee him applaud or ſet up himſelf (e); he became Famous and 'Honourable, a Father in Chriſt, *&c.*

(e) *See Sect. X. I think there is a ſufficient Confutation.*

These Excellencies, with many more, too many and too nauſeous to repeat, are atteſted by the Perſons, whoſe Names in the Fleſh are as followeth, ſome of whom are gone to their Place, as was ſaid of *Judas*, viz.

George Whitehead,	*Thomas Ellwood,*	*William Ingram,*	*George Bowles,*
William Mead,	*Thomas Lower,*	*John Rouſe,*	*William Robinſon,*
William Penn,	*Sam. Goodaker,*	*Daniel Abraham,*	*William Bingly,*
Stephen Criſp,	*William Fallowfield,*	*Abraham Morrice,*	*John Butcher,*
Francis Camfield,	*Nicholas Gates,*	*Richard Needham,*	*Benjamin Antrobus,*
James Park,	*Francis Stamper,*	*John Martin,*	*Margaret Rouſe,*
John Elſon,	*John Vaugton,*	*John Manro,*	*Suſannah Ingram,*
John Ettereidge,	*Gilbert Laity,*	*John Heywood,*	*Rachel Abraham,*
Peter Price,	*Charles Marſhall,*	*Sarah Mead,*	*Iſabella Morrice,*
Fran. Camfield,	*Ambroſe Rigg,*	*Mary Lower,*	*Margaret Fox,*
William Bingly,	*Richard Needham,*	*Luke Howard,*	*Robert Jones.*
John Butcher,	*William Robinſon,*	*Ambroſe Rigg,*	*Oliver Sanſom,*
William Warren,	*Daniel Manro,*	*Richard Robinſon,*	*John Buy,*
Thomas Lower,	*John Kent,*	*John Bowater,*	*Thomas Gilpin,*
Theodore Eccleſton,	*George Oldner,*	*Edward Bourn,*	*Bray Doily,*
Sylas Norton,	*George Chaulkly,*	*Leonard Fell,*	*John Watts,*
Thomas Nichols,	*John Tomkins,*	*Thomas Robinſon,*	*Alexander Harris,*
Thomas Gilks,	*Chriſtopher Barret,*	*John Haynes,*	*John Hews,*
Daniel Flaxney,	*Nathaniel Falkner,*	*Jeremy Wearing,*	*John Gidden,*
John Field,	*Richard Vivers,*	*Tim. Burburrow,*	*George Whitehead,*
Thomas Penn,	*John Long,*	*Henry Franklin,*	And others (f).

If any tell me I have put in two or three Names twice, it is becauſe I find them ſet to his Journal, and to the laſt great Folio, not that there are leſs in number ſingly ſet than Eighty Perſons; for in the *Berkſhire* Teſtimony, it is ſaid, *John Gidden, and others*; which others may be Eighty in number more, for ought I know: But if but Eighty in all, I think in Seventeen Years time, with all their Skill, Pains, Purſes, Intereſt, together with the help of their Fund, they have not exceeded the Romans; neither is their Statue, Image, or Picture of *Fox* drawn ſo finely, but there are in it many Cracks and Flaws, although, I confeſs, they have painted it with as good Varniſh, and compos'd it with the readieſt Wit, and moſt profound Politicks, which Intereſt, Silver and Gold could procure; ſo that had they kept it by them, behind the Curtain but one Fifty Years longer, and reſerv'd it as ſecretly as they do their Manuſcript, ſpoken of in the laſt Section, and as cloſely as they keep their Records of the unheard of Sufferings of ſome of their Friends, and with them brought forth theſe Folio's then; I do not know, but the Varniſh being ſtrong, it might then have appear'd a fine and delicate Picture, and have dazled the Eyes of many of the Spectators; but alas! They have brought it out too ſoon. For be it known to all the Quakers in *England*, and elſewhere, by theſe Preſents, That I *Francis Bugg*, though a ſingle Perſon, having Dedicated my Service to the Church, as I have for ſome Years laboured to find out the Quakers *Myſterium Magnum*, ſo I ſhall ſtill employ my ſelf in attacking this Image, in taking off the Varniſh, and defacing the Paint, in pulling off the Covering and rending off the Garments, until there be not a patch to cover its Deformity, that ſo it may appear in its natural Complexion, to the view of all its Beholders †. And firſt I ſhall begin with theſe three Inſtances following, *viz.* And

(f) *See* Berkſhire *Teſtimony.*

† *I purpoſe to ſtrip this Painted Harlot quite naked.*

Firſt,

First, That *Fox was an able Minister, and the first Promulgator of the Gospel in this Age, whose Blessed Memorial remains everlastingly* (g).

(g) Ben. Atrobus's *Testimony.*

Answer. View Part I. p. 34, 35. where they deny the whole Christian Religion; by which we may see what Gospel they Promulgate: And therefore his Memorial must rot, and stink to all future Generations.

Secondly, *That he was Instructive in his Writings, free from Affectation, not applauding or setting up himself* (h).

(h) Thomas Ellwood's *Testimony.*

Answer. For a full Confutation of these Positions, see Part II. p. 138 to 154. and Sect X. and I think no more need to be said.

Thirdly, *That* as *he was a true Minister of Christ,* so *was his true Love to, and his sincere Esteem of the Holy Scripture clearly manifest* (i).

(i) G. Whitehead's, &c. *Testimony.*

Mark how *George Whitehead*'s Logick run on two feet, *viz.* As he was a true Minister of Christ; so, yea even so was his Love to, and sincere Esteem of the Holy Scripture manifest. True *George*, but then I say by thy Logick, if not the one, then not the other, and consequently neither: And therefore let us measure the first by the second, and that will shew the third, or true product. This I was us'd to when I was a Boy, at the Rule of Three. Well, but to the Matter, let us see how he manifested his Love to the Scriptures.

1*st*, He thus said of them, *Their Sacrament is Carnal, their Communion is Carnal, a little Bread and Wine, which is the Table of Devils, and Cup of Devils; so Dust is the Serpent's Meat; their Original is but Dust, which is but the Letter, which is Death, and their Gospel is Dust*, Matthew, Mark, Luke *and* John, *which is the Letter,* ——— *But we who are sent alone of God, testifie against all these Sinful Practices, and against all this sinful Generation,* [meaning against all the Ministers and Dispencers of the Word and Sacraments] *and against all Idol Temples,* [meaning our Consecrated Churches, set apart for the Worship of God] *and against their* very Foundation; *for they say the* Gospel *is their Foundation, which is the Four Books,* Matthew, Mark, Luke *and* John (k). Again, *All that do study to raise a Living thing out of a Dead; to raise the Spirit out of the Letter, are Conjurors and Diviners, and their Preaching is from Conjuration, which is not spoken from the Mouth of the Lord; and the Lord is against all such, and who are of God are against all such, for that Doctrine* [out of the Letter] *doth not profit the People at all, but is a Doctrine of the Devils, and draws People from God* (l). Again,

(k) *News coming up out of the North*, &c. p. 5, 14. *Printed* 1654, *and Reprinted* 1655.

(l) Saul's *Errand to Damascus*, &c. p. 7. *Printed* 1654. *Reprinted* 1655.

Of the false Ministry that raise dead Doctrines out of the Letter, they are Conjurors, yea, Babylon's *Merchants, selling beastly Wares for a large price; they sell the Report of other Mens Riches, the Letter, which is Dust and Death,* [calling them therefore] *Thieves, Robbers, Anti-Christs, Witches, Devils,* Baal's *Priests, the Sir-Simons of the Age, Stewards of the Devils Magazine, Blood Hounds*, &c. (m). Again,

(m) *A brief Discovery of a Threefold Estate of Anti-Christ*, &c. p. 7, 8, 9. *Printed* 1653.

Therefore we deny such Teachers, as take a Text out of the Scriptures, and a Weeks time to study what they can raise out of it. ——— *All People that read these Things, never come ye more at the Steeple-house, nor pay your Priests more Tythes*, &c. (n)

(n) *Some Principles of the Elect People of God, call'd Quakers*, p. 10, 15.

Now lest any should think that the Quakers make a difference between the Word Letter, and the Word Scripture, because they formerly rail'd so bitterly of the Scripture, as Death, Dust, Serpent's Meat, Beastly Ware, &c. under the Term Letter. I shall shew, that when they contemn the Letter, they contemn the Holy Scriptures, *viz. What difference there is between the Scripture and the Letter, I know not.* This is set forth in a late Book of theirs, approv'd on at their Second Days Meeting, (o) wrote by one of their notable Scribes, who by the Falacies therein, and Jesuitical Turns, he should be one of *George Whitehead*'s Pupils. Again, lest any should think by their late Trimming, and plausible Pretensions to the Government, that they are now of better Principles, and alter'd in their Judgment from their ancient railing and raving against the Holy Scriptures, and Ministers thereof. Hear another of their Eminent Writers, whose chief Talent lies in Hypocrisie, *viz. Our Principles are now no other than they were in the beginning, and that without the least alteration or change*; as at large quoted out of their Book (p). See Part I. p. 18. And for contempt of the Scriptures, see P. 52 to 58. Part I. where there is about Fifty Quotations out of their Books, of their Contempt of the Scriptures, and of their Exalting their own Book as better, and of more Authority. Of the latter take one single Instance, because *George Whitehead* has prov'd *Fox* to be a true Minister, by his Love to, and sincere Esteem of the

(o) Judas *and the Chief-Priests*, &c. p. 43. *Printed* 1701.

(p) *Vindiciæ Veritatis*, &c. p. 2, 218, 224. *Printed* 1703.

Holy

Holy Scripture, and by this Rule I am now measuring the Truth of his Ministry, *viz.*

Friends, to you all, this is the Word of the Lord to spread over all, I charge you in the Presense of the Lord God to send this Epistle among all Friends and Brethren every where to be read in all Meetings: To you all this is the Word of God. (q) But respecting the Holy Scriptures, thus he saith, *It is Blasphemy for you to say the Scriptures are the Word of God.* (r) Which duly consider'd, together with their reading their own Epistles in their Meeting, and with this Charge as the Word of God. And that they never read, nor recommend to be read one Chapter in the Bible in their Meetings, shews that *Fox* was no Minister of Christ by *Geo. Whitehead*'s Rule of arguing, since it doth not manifestly appear that he had a Love to, and a sincere Esteem of the Scriptures. But *Geo. Bishop*, another of their Prophets, goes a little deeper in the Sink of *Quakerism*, for thus he saith, *How can or dare any one to say, without the highest Blasphemy, that the Scriptures are the written Word of God.* (s) All which makes good what *William Mead* said to *William Harris* when he gave him *Fox*'s Journal; *Here, take this* (said *Mead*) *it is a better Book than the Bible.*

(q) *Several Pages given forth for spreading the Truth, by* Geo. Fox, *Minister of the Eternal Word of God,* pag. 62.

(r) *To all that would know the way to the Kingdom,* p. 6.

(s) Mene Tekel, &c. pag. 22.

Upon the whole Matter this is the Test prescrib'd by *Geo. Whitehead*, &c. *As Geo. Fox was a true Minister, and Witness for Christ and his Kingdom,* so *was his true Love to, and sincere Esteem of the Holy Scriptures manifest.* (t) Now whether the Contempt he cast upon the Scriptures was a Sign of his Love to, and Esteem of the H. Scriptures, let the Wise in Heart judge; if not, then he was neither a true Minister or true Witness of Christ or his Kingdom, according to *Whitehead*'s Logick. What! to call the Scriptures Death, Dust, Carnal Letter, Serpents Meat, beastly Ware; to say it was the Doctrine of the Devil to preach out of them; that such as take a Text out of the Scriptures and study upon it, and preach from it, are to be turn'd from as *Baal*'s Priests, Witches Devils, Sodomites, Conjurers, Antichrists, *&c.* Nay, moreover, you hear him say, *We who are sent of God testifie against their very Foundation, from what they preach,* [and our Reason is] *for they say the Gospel is their Foundation,* [viz. the Foundation of their Doctrine] *which are the four Books,* Matthew, Mark, Luke *and* John, *which are Dust and Serpents Meat, and their Communion is Carnal, a little Bread and Wine, which is the Table of Devils and Cup of Devils, so Dust is the Serpents Meat, their Original, which are the Scriptures, are but Dust, Death, and Serpents Meat.* (u)

(t) *An Epistle by way of Preface to Gospel Truth demonstrated, &c.*

Tokens of Fox's *Contempt of the Scriptures.*

(u) *News coming up out of the* North, *&c.* p. 5. 14.

Now if these be Signs and Tokens of his Hatred and Contempt of the Scriptures, as certainly they are, then was *Fox* no Minister of Christ, but of Antichrist, no Man of God, true Prophet and Apostle, but a Son of *Belial*, a false Prophet, false Apostle, and an Impostor, not like St. *Stephen*, St. *Paul*, *Moses* and the Prophets, but like the vagabond Jews, Exorcists, who for corrupt Ends, in some things imitated them; not a fix'd Star, but shined like burnish'd Brass; no Careir for the Churches of Christ, but a Subverter of the whole Christian Religion: These were, and these are agreeable to the Doctrine of *Geo. Fox* and others, and you tell us your Principles are still the same, without the least Variation or Change. (w) In a word, by the Rule *Geo. Whitehead* has given us to measure *Fox* by, it plainly appears that *Fox* is the Reverse to every high Encomium given him by these eighty Subscribers. Nay moreover, *Whitehead, &c.* says, Epistle *ibid. That* Geo. Fox *was for the* sacred History *and Mystery of Christ according to the H. Scriptures.* Pray do but observe the Tokens foregoing, of his Contempt of the sacred History, and then measure *Geo. Whitehead*'s Sincerity in this matter; for tell me, can a Man call the Sacred History, Carnal, Killing, Death, Dust, Serpents Meat, beastly Ware, &c. and yet at the same time own it, yea be for it, and that according to Scripture? No *George*, we must recur to thy own Rule, *as he was a true Minister and Witness of Christ's Kingdom,* so [and no otherwise] *was his Love to, and sincere Esteem of the H. Scriptures,* i. e. the Sacred History *manifest*; that is (in plain English) not at all, but rather as *W. Penn* else where owns the Sacred History of Christ, *viz. Faith in the History of Christ's outward Manifestation, has been a deadly Poison these latter Ages have been infected with,* &c. (x) Now if indeed the History of Christ's outward Manifestation be so poisonous, then *Fox* was in the right, and *Whitehead* doth but dissemble the Matter. Let them first condemn these old rotten Ranters Principles under their Hands,

(w) *See Part* I. *Pag.* 18, 34, 35, 36, 37, 38. 41.

Observe Geo. Whitehead's *Rule for trying the* Fox.

(x) Quakerism *a new Nick-Name for old* Christianity.

and then we may have Hopes of their Reformation, but whilſt they tell us their *Principles are now the ſame they were in the Beginning*: (y) they muſt be loaded with them, even with their ancient Principles.

(y) *See* Part I. pag. 18.

(z) *A juſt Enquiry into the Libellers Abuſe*, pag. 19.

Diſſent. Well, but are none of them ſo hardy as to excuſe theſe manifeſt Contempts of the Holy Scriptures; if any have attempted it, (if it will not hinder you in your Proſecution of this Head) pray let us ſee what they can ſay in defence of this horrid Contempt, *&c.*

Churchm. Hardy! yes, commend me to the never failing *Geo. Whitehead*, who can defend *Geo. Fox* as to his Learning, as to his Blaſphemy, yea, in every thing he ſtood in need of, right or wrong, tho' he, like the reſt of them, pretend the contrary, ſaying, *I aim at nothing but Truth and Juſtice* [but let thoſe believe him that can] *on all hands, which I prefer to all perſonal Fame and Intereſts, and have long reſolv'd not to decline or conceal Truth, to vindicate or excuſe* (z) *Errour in any.* Now, who would not take *Geo. Whitehead* to be a juſt Perſon, one that fears God and eſchews Evil. But alas! he is the Reverſe, he is quite the contrary; as I have ſhewn. (a) But in excuſe of the Signs and Tokens of *Fox's* Contempt of the Holy Scriptures, hear *Geo. Whitehead, viz.* That the Quakers ſay (b) the holy Scripture, is either Carnal, Duſt, Death, or killeth, *&c.* theſe are not our Words, he wrongs us in Fact.——The words he chiefly picks out and objects, are, *viz.* Their Goſpel is Duſt; it's not the Goſpel; again, *Matthew, Mark, Luke* and *John*, which is the Letter, not their Doctrine, but the meer Letter or Writing, p. 17. and by *Matthew, Mark, Luke* and *John*, being the Letter is not meant [he is good (Jeſuit like) at Inuendo's contrary to the plain Sence of the Words] either thoſe Holy Men, or their Doctrine, but the meer Letter, or Writing, in the four Books abſtractedly conſider'd [pray turn back and view the Signs and Tokens] as in Paper and Ink, (c) *Geo. Fox* diſtinguiſh between the meer Letter, and the Holy Scripture, between the Letter and the Doctrine, between the Writings and the Goſpel declar'd of, becauſe the one will decay, the other is permanent; the Books and Writings in Ink and Paper will wear out, ſo will not the Word Jehojakim, King of *Judah* could burn *Jeremiah's* Roll or Book, writ with Ink by *Barach.*—— This is no Contempt of Scripture, (d) yet in plain contradiction to himſelf thus in another Book. The Holy Scriptures mention'd among thoſe Writings which *John Penneyman* did bring to the *Exchange*, &c. "For the Holy Scriptures therein mention'd, was with reſpect to the Doctrine therein mention'd [and is it not ſo with the publick Miniſtry? O! theſe falſe Ballances I hate:] for I muſt tell *Francis Bugg*, it would ſhew Contempt to the Holy Scriptures, even to the Holy Doctrine contain'd in the Bible, if a Perſon ſhould voluntarily offer to burn the Bible it ſelf. [I ſay ſo too, and ſo it does to call them Carnal, Death, Duſt, Serpents Meat, beaſtly Ware, *&c.*] (e)

(a) Part I. Pref. Pag. XVIII. Part II. pag. 77.

(b) *Not but that they might write ſo.*

(c) *Innocency triumphant*, &c. p. 15, 17.

(d) *A juſt Enquiry*, &c. pag. 5.

(e) *The Counterfeit Convert*, &c. pag. 25.

Brief Remarks on Geo. Whitehead's *Defence of* Fox's *Contempt*, &c.

1. That the Quakers ſay, (f) the holy Scriptures are, &c. Now tho' we could prove they had wrote, it was hard to prove they ſaid ſo. Again, *Whitehead* knew we could not prove they had wrote that they call'd the holy Scriptures, Death, Duſt, *&c.* Why? Becauſe until the Year 1660, they never call'd the Scripture holy Scripture: Theſe words they put in Capitals, as I do in Black. Therefore,

(f) *Tho' they write ſo.*

2. He ſays, *I wrong'd them in Fact, they are not our words.* But it's plain, that when they call'd the Scriptures *Death, Duſt, Serpents Meat, beaſtly Ware*, &c. they call'd the Holy Scriptures ſo, and that in Contempt.

3. Beſides, what difference is there between their Goſpel, and the Goſpel? No, this is only one of *Whitehead's* Quibbles. But again,

4. Their vain Diſtinction they make between the Letter and the Doctrine therein contain'd, is idle all over, for it's plain, that the Contempt they caſt on the Scripture affects the Doctrine therein, and that, for that Reaſon, they gave the Scripture thoſe horrid Names of Contempt, ſo that this was another Quibble of theirs.

5. Their words are plain, they teſtify'd againſt the Miniſters and their very Foundation; and why? But becauſe they ſaid *Matthew, Mark, Luke* and *John* were the Goſpel and the Foundation of their Doctrine. Moreover, *Fox* commanded

manded that none should hear them preach; and why? Because they took a Text out of the Scriptures, and for this Reason too, that all that preached out of the Scriptuaes were Conjurers and Diviners, and their Doctrine the Doctrine of Devils. And as such Preachers they call'd them *Witches, Devils, Thieves, Robbers, Antichrists, Baal's Priests,* &c. for they neither preach'd, nor sold the meet Letter. (q) This is he that pretended so much Justice as not to conceal Truth no excuse Error.

(q) *See* Saul's *Errand,* p. 7. *A brief Discovery of a three-fold Estate of Antichrist,* &c. p. 7, 8, 9. *to some Principles of the Elect People of God, called* Quakers, p. 23, 25.

6. One while he saith the burning the Roll was no Contempt of the Scripture, when urged against them, because some of them have done it. Another while when they urged, and that very unjustly against Mr. *Pennyman,* who was a great Lover of the Scriptures, and has discover'd their Contempt thereof, yet then to offer to burn them was in Contempt of the Doctrine contained therein, which never wes in his Heart to do, thus are they this and that, *Tot quot & omnes,* every thing and nothing.

Dissent. Well, but you seem to drop these words: *And altho' he gave Preference to the Holy Spirit, as all true spiritual Christians do, viz. altho'* Fox *gave Preference to the Holy Spirit, yet his Love to, and sincere Esteem of the Holy Scriptures was clearly manifest:* What say you to that, even to those words above, which you did not in the former part rehearse?

Churchm. As I have dislodg'd him from the Title of a true Minister, and all other high Titles given him by the fourscore *Quakers,* and that by *Geo. Whitehead's* Logical Rule, namely by his not loving and not esteeming the Holy Scriptures, even by that Contempt he cast on them, as *Death, Dust, Serpents Meat, beastly Ware,* &c. (g) So I shall shew you their Fallacy in these words, *Altho' he* Fox *gave Preference to the Holy Spirit, as all true Spiritual Christians do, yet,* &c. Now by the Holy Spirit herein alledg'd, they do not mean the Holy Spirit, by which the God of *Abraham, Isaac* and *Jacob*; the God of the Patriarks, Prophets and Apostles, moved the Holy Pen-Men; no, but their Light Within; as for instance, Mr. *Smith* the Library Keeper in *Cambridge,* upon a time asked *Geo. Whitehead* this Question, *viz. Do you* (Geo. Whitehead) *esteem of your Speakings to be of as great Authority as any Chapter in the Bible?* To which *Whitehead* return'd him this Answer, saying, *That which is* (h) *spoken from the Spirit of Truth* [meaning their Light Within, which is their God] *in any, is of as great Authority, as the Scriptures and Chapters are, and greater;* (i) And this Book of *Whitehead's, Truth Defending,* &c. is said by him on the Title Page, *to be given forth from the Spirit of Truth in* Geo. Whitehead; therefore consequently, this three Penny Book of *Whitehead's* is of greater Authority than the Bible, in their Esteem. And to prove they so mean, as well as write, I will give you one Instance, of which you may see many more in Part d. p. 47, to 54. for *Geo. Fox,* as I have often said, never recommended one Chapter in the Bible to be read in their Meetings for Worship, nor have any one of his Ministers which he has sent forth to preach, ever read any one Chapter: But now see how he charges his Disciples to read his own Epistles, *viz. Friends, to you all this is the Word of the Lord, I charge you in the Presence of the Lord God, to send this Epistle among all Friends and Brethren, every where to be read in all Meetings. To you all.* This is the Word of God. (*) Now let the *Quakers* produce such a Passage out of any Book of *Fox's,* nay, any one Book wrote by himself and his Brethren, thus to charge their Disciples to read any one Chapter in the Old or New Testament, and then we may listen to them; no, 'tis impossible, therefore he should have said, *Geo. Fox* gave *Preference to his own Books,* and to the Light within them; for all good Christians do own that the Holy Ghost did move the holy Pen-Men to write the holy Scriptures; and believing this, they first thank God, who was the moving Cause of his reveal'd Word, and next receive this Holy Record as his Gift, and so make a Difference between the Giver and the Gift; yet do as never to cast any Contempt upon the Gift as the *Quakers* do, and ever did; for, *their Principles are now the same they ever were;* (k) And why? Their Light within, is their God (*) whom they worship in themselves, and in none other, (†) as I shall shew by and by. And I am the longer on this Head to pave my way thereto; but must first shew, that they neither preach, pray, nor work Miracles, nor beg Pardon of Sins in the Name of *Jesus* of *Nazareth.*

(g) *See* Part I. pag. 47, *to* 55. *for* 50 *Instances thereof out of their Books.*

(h) *In the Present Tense.*

(i) *Truth defending the* Quakers *and their Principles,* &c. p. 7. *writ by* G. W. 1659.

(*) *Several Papers given forth for spreading Truth,* &c. p. 68.

(k) *See* Part I. p. 18. *and their Creed,* p. 111. p. 164.

(†) *See* Part I. p. 33, 34, 35. Part II. p. 101, *Dissenter,* 115, 118.

Dissent. If you can give a Demonstration, tho' negatively, that they never preach, pray, work Miracles, to which they pretend (*l*) nor beg Pardon of their Sins in the Name of Jesus, then are they no Christians, but Deists or Heathens.

(l) *See Sect.* V. I.

Churchm. First, That they never made publick Confession of Sin, nor begged Pardon of their Sins to God for the sake, or in the Name of Jesus, I have made evident. (*m*)

(m) Part II. p. 97, 98.

Secondly, That they never prayed as our Saviour commanded when he said, *When you pray, say thus, Our Father*, &c. *Give us Day by Day our daily Bread, and forgive us our Sins*, &c, *Luke* 11. 2, 3, 4. This is also proved, Part *ibid.*

Thirdly, This comfortable Promise our Saviour Jesus Christ has left in the Gospel to all Believers, saying, *Verily verily I say unto you, whatsoever you shall ask the Father* in my Name, *he will give it you.* (n) Now let the *Quakers* view all their Prayers, in all those Books mention'd by me, (*o*) as also *George Whitehead*'s Prayer, Sect. VII. And they shall not find such an Expression, as praying in the Name of Jesus: and why? Because they deny him to be Christ the Son of God, as I have shewn from *Penn*'s and *Whitehead*'s serious Apology, p. 146. recited Part I. p. 21. no, not such a Passage in all their Prayers from 1650. to 1660. in which Years they set forth their Principles, and they tell us now in Print, that their Principles are no other than what they were in the Beginning, and that without the least Variation or Change. (*p*)

(n) John 16. 23.

(o) *In* p. 11. p. 97, 98. *nor in all* Fox's *Books quoted*, p. 199, 200. *foregoing.*

(p) *See* Part I. pag. 18.

Dissent. Well! but suppose that in their late Folio's we find some such Expressions, or in their Positions to the Parliament, will not that do?

Churchm. In the Latter there's no such Expression: And as to the former, I have proved that they forge in *Fox*'s Name, to have *Fox* said that which he never said; (*q*) And therefore unless they shew us the Manuscript under *Fox*'s own Hand, it will not do, they are such manifest Forgers and Liars, as I have already shewn, and intend farther to shew, nor is this at all unreasonable, *for* (said our Saviour) *with the same Measure they mete, it shall be measured to them again.* (*r*) We having often quoted the presumptuous Blasphemy of their great Prophet and Son of Thunder, *Edward Burrough*'s saying; *That the Sufferings of the People of God* (called *Quakers*) *in this Age, are* greater Sufferings, *and* more unjust *than in the Days of Christ, or of his Apostles, or in any time since; for what was done to Christ and his Apostles was* chiefly *done by a* Law, *and in great part, by the* due Execution *of a* Law, &c. (*s*) Tho' when I asked *Pickworth* at our Conference at *Sleeford* in *Lincolnshire*, *August* 1701. (when the *Quaker*'s Books, by the Order of the Magistrates there present, were burnt publickly at the Market Cross). 1. What Law it was that Christ suffered by, that was duly executed. 2. What Law it was that the Apostles suffered by, that was duly executed. 3. What Law it was that the B. Martyrs suffered by, that was duly executed, *&c.* Upon which *Pickworth* was speechless, being inwardly confounded. But because spoken by one of their Prophets, he could not condemn it, for then down goes Infallibility, their principal Pillar.

(q) *See* Sect. IX. p. 203, 204.

(r) Math. 7. 2.

(s) *See* Burrough's *Works*, p. 273.

Now the Reason I give why this Demand of mine is reasonable, *viz.* That if the *Quakers* pretend that *Geo. Fox* ever preached, prayed, worked one of his pretended Miracles; that he ever made Confession of his Sins to God, from the Year 1650, until *Anno* 1690, the Year he expir'd, (*t*) or begged God's Pardon for his Sins; nay, that ever he begged any Blessing of God in the Name of *Jesus* of *Nazareth*, according to that Promise made, *John* 16. 23. Then let them shew it in Manuscript, or in some of those Books said to be writ by him, from 1650, to 1660, or else no Notice is to be taken by what is said in these three Folio's if such an Expression should be, which yet I cannot find, they are such grand Forgers and Liars, and that this is not unreasonable, I prove by their own Practice; for when the Author of the Book *The Snake in the Grass*, &c. objected to the *Quakers* (as I have often done, both before and since) that Comparison between the Sufferings of Christ, his Apostles and Martyrs, and the *Quakers*. (*u*) The Objection is this, *That by the Register of their Sufferings, they hope to make their Sufferings for the Truth, as they call it, to exceed all the Ten Persecutions, and to be more undeserved than all the Sufferings of Christ himself or Apostles.* And which is plain from the said Quotation out of *Burrough*'s, to which *Whitehead* thus reply'd. *These are gross and notorious*

(t) *His last Will made no mention of it, See* 212. *foregoing.*

(u) Burrough's *Works*, p. 273.

notorious false Suggestions, we have no such Hopes. He cites Edw. Burroughs *unfairly and partially in this Point,—but whether it was so first verbally stated by* Edward Burroughs *himself, or by some Mistake since, I shall not undertake to determine, unless* I see his Original Copy. (w) This is like *Geo. Whitehead*, as one Pea is like an other; What! to call for the Original Copy of a Book printed in *Quarto* 1657, and spread among us as the Word of the Lord, almost twenty Years; and in 1672, Reprinted in *Folio*, and still received amongst them as infallible Truths, until 1697, *viz.* almost twenty Years longer, and then to call for the Original Copy and to them that at first never saw it, nor were ever of them, to have the Opportunity of seeing it, is such a Self-condemn'd Apology, as none but *Whitehead* would once attempt. (x) Whereas my demanding a Copy of one of their Epistles, containg a Prayer, wherein *Fox* ever made publick Confession of Sin, wherein he ever begg'd the Pardon thereof at the Hands of Almighty God, for the sake of his dear Son Jesus Christ, wherein he ever asked any Blessing in the Name of Jesus Christ, according to *John* 16. 23. wherein he ever prayed to God the Father in the Name of Jesus Christ, wherein he ever wrought a Miracle (as he pretended to work many) in the Name of Jesus, but all in his own Name only: And that for these Reasons; *First*, I have read in all the 57 Books (y) and many other of his Epistles, and his Journal quite through, and cannot find one such Passage. *Secondly*, I was a *Quaker* my self five and Twenty Years, and cannot remember such a Passage in all the Meetings I ever were at. *Thirdly*, Because *Luke Howard*, whose Name and Testimony is given to *Fox*'s great *Folio*, Printed this very Year 1706. as his Works, acknowledge, *That* Geo. Fox *was a Blessed Instrument, who gave forth many good Epistles both in Print and Manuscript.* Now tho' we cannot depend upon any of his Printed Books or Epistles, because sometimes he had a Woman that wrote what he signed, sometimes *Jews*, sometimes *Jesuits*, sometimes *Socinians*, and what *Whitehead* says to be his Sayings, I find they are not, but forged by him, and not in *Fox*'s Name only, but forged in the Name of the Lord, as Thus saith the Lord; again, The Wrath of the Lamb. When *Fox*, the Author of the Book, *The Pearl found*, &c. saith no such thing. These and other Reasons, (as that I now know his Hand-writing) makes me call for Manuscripts to prove their Sincerity, and they to shew themselves void thereof, will let me see none, tho' I much desir'd it by a Letter to *Geo. Whitehead.* (z)

(w) *An Antidote against the Venom of the Snake*, &c. p. 254.

(x) Whitehead's *Impudence not to be parallel'd.*

(y) *See* p. 199, 200.

(z) *See* Part III. p. 202, 203, 204.

I have been the longer on this Head, to clear my Passage to what followeth, shewing that as they have thrown off the whole Christian Religion (*a*) with the Ordinances and Institutions of Christ,) so have they set up an Idol to worship instead of the God of *Abraham, Isaac* and *Jacob*, that is their Light within, instead of the true and living God, who made Heaven and Earth, and all things therein; and that they fall down and worship this Idol, their Light within, as God, I shall make appear according to their Creed (*b*) contrary to the express Command of God, saying, *Thou shalt not make unto thee any graven Image,* or any Likeness of any thing, *that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth. Thou shalt not bow down thy self to them,* nor worship them, &c. (*c*)

(a) *See* Part I. p. 34, 35.

(b) *See* p. 164. *foregoing.*

(c) *Read* Exod. 20. *v.* 4, 5, 6.

And this Idolatry of the *Quakers* to which I am hastning, comes chiefly by their Contempt of, their not loving, and having no sincere Esteem of the Holy Scriptures (notwithanding *Geo. Whitehead* would now make it appear, that *Fox* was a true Minister by that very Sign, and from that very Token of his Love to, and sincere Esteem he had of the Scriptures); for *Edward Burrough*, one of their greatest Prophets (agreeable to the Universally received Doctrine of the Quaker Teachers) thus said, *That the Scriptures are not the Rule of Faith and Practice, neither do they teach to worship or serve God.* Thus like the Pharisees of old, have they made the Commands of God recorded in the Scriptures of none Effect as to themselves and their Adherents.

Upon the whole Matter I shall conclude this Section, shewing that whereas *Geo. Whitehead*, &c. have entitled this Folio of *Fox*'s Books, *Gospel Truth demonstrated, containing Principles essential to Christianity*, &c. That whereas preaching in the Name of Jesus, praying in the Name of Jesus, Confession of Sin, and begging Pardon for the sake of Jesus, and asking of God Almighty's Blessings in the Name of Jesus, are Essentials of Christianity; and that where these and

the like are wanting, (as they are in *Fox*'s Books) there want Eſſentials to Chriſtianity, (*e*) ſo that as the Title of this Book is falſe *Ipſo facto*, ſo is the whole Book, ſo are their whole Proceedings; and therefore to manifeſt the ſame, I ſhall proceed to the next Section, ſhewing the *Quakers* Idolatry in worſhiping their Light within; And *Firſt*, within their great Apoſtle *George Fox*, &c.

(e) *The* Quakers *defective in Eſſentials of Chriſtianity.*

SECT. XII.

Shewing the Quakers *Idolatry in worſhiping their Idol* Fox, *or the Light Within him, which is equally Idolatrous; to which I ſhall ſubjoin a Letter to me from a* North *Country Gentleman, which I conceive to be a Divine of the Church of* England.

Inſtance 1.

The firſt Inſtance of the Quakers Idolatry and Superſtition.

I Shall begin with *John Harwood*'s Fourteenth Article againſt *Geo. Fox* for aſſuming to himſelf the Power of Forgiveneſs of Sins: an Inſtance of his Pope-like Pride, which ought never to be forgotten, at leaſt until the *Quakers*, under their Hands, condemn his Practice therein. The Article is this, *viz. The ſaid* Geo. Fox *cauſed* John Fretwel, Chriſtopher Gilburn, *and* James Nayler, *with ſeveral others, to go down upon their Knees before him publickly, amongſt Friends, which is groſs Idolatry, and there, and then upon their Knees, to make their Confeſſion, and own Judgment upon what he charged againſt them, before he would own them, or receive them into the Unity amongſt Friends*, &c. (f)

(f) *To all People that profeſs the Eternal Truth of God*, pag. 6.

Thus far *verbatim*, I ſhall in the ſecond place recite *Geo. Fox*'s Defence againſt this heavy Charge; and *Thirdly*, The *Quakers* Vindication of *Geo. Fox*, that ſo I may ſet things in a clear Light, *viz. Firſt*, And *whereas* John Harwood *ſaith* George Fox *cauſed* John Fretwell, John Gilbourn, *and* James Nayler, *and others, to go down upon their Knees before him, and to make their Confeſſion, and to own Judgment upon that which was charged againſt them, all People can tell, in the* Bull *and* Mouth, *whether I ſpake to* James Nayler *to fall down* [that he bad them go down upon their Knees he does not deny] (*g*) *upon his Knees there* (h) *by that they may judge of* Fritwel *and* Gilbourn, *for if* James Nayler, *or any elſe did*, [here is a tacit Confeſſion] *or do condemn upon their Knees before the Lord* [Fox] *that which they have done*, &c. *I ſhall never deny it, or call it Idolatry*, &c. (i) Again, *Thirdly*, Hear what *William Smith* ſaith in Favour of *Geo. Fox*, viz. *Dear Friends, be ye all watchful in the Light, by which ye were convinced for the Times are perillous, and that amongſt ſuch as profeſs one Truth, and ſuch there are crept in amongſt Friends, who by fair words ſeek to ſubvert the ſimple Minded, beguiling unſtable Souls, and ſo would beget in the Hearts of Friends a Diſlike againſt ſuch as the Lord hath raiſed and exalted in his heavenly Power,—all Friends that abide in the Truth doth certainly know that* Geo. Fox *was raiſed* [as *Pharoah* was] *by the mighty Power of God,——and he is grown up in* Iſrael *in the mighty Power of God; ——— but as for* Geo. Fox, *the Lord God hath exalted him, and the Glory of God reſts upon him.* (k)

(g) *He did not ſay fall down.*
(h) *Neither did he ſay it the* Bull *and* Mouth.
(i) *The Spirit of Lying, Envy*, &c. p. 9.

William Smith.

(k) *The Spirit of Lying, Envy*, &c. p. 15, 16, 17.

Here is not a word of denying one Article charged againſt *Geo. Fox*, but ſtill magnifying him, as one exalted, and cover'd with Glory, Honour, *&c.*

Inſtance 2.

The Second Inſtance of the Quakers Idolatry and Superſtition.

I come next to *John Blaikling*'s Certificate, in favour of *Fox*, and in his Vindication, againſt certain Perſons who charged him with Self-Exaltations, and accepting Divine Adorations, without Reproof, which ſhewed plainly that he affected Self-Applauſe, and to be eſteem'd ſome great one, like *Simon Magus*, which take as follows, *viz.*

George Fox

Geerge Fox *is a Man that is bleſſed with Honour above many Brethren, and that* Thouſands *will ſtand by him in an Heavenly Record, unto the Integrity of his Soul to Truth, that ſtill lives with him; and his Life* Reigns, *and is* Spotleſs, Innocent, *and ſtill retains his Integrity, whoſe* Eternal Honour, *and* Bleſſed Renown *ſhall remain; yea, his* Preſence, *and the dropping of his tender Words in the Lord's Love was my* Souls Nouriſhment. (l)

John Blaikling.

(l) *The Chriſtian* Quaker *diſtinguiſh'd from the Apoſtate and Innovator*, Part V. p. 77.

Now take *George Whitehead*'s Vindication of this Certificate, which ſhews his Approbation of thoſe high Titles given to *Geo. Fox*, tho' not ſo immediately to his Perſon, as to the Light within his Perſon, yet equally Idolatrous, *viz. As for his aſcribing Eternal Honour either to* Geo. Fox's *Life, or to him or his Soul, as joined to the ſpotleſs Life. I do not underſtand that this can prove him a ſycophanting Paraſite; for that Chriſt is our Life, is plain; that Eternal Honour belongs to him, is not diſputed. In the next place, he that honours me, ſaith the Lord, him will I honour*, &c. But *W. Rogers* has a Marginal Note that angers *Whitehead*, is plain by his Anſwer, *viz. Note, Eternal Honour is due to none but God, (who alone, and not the words of mortal Man) is able to nouriſh the Soul which is Immortal.* (m) *Whitehead* calls this a Perverſion of *John Blaikling*'s Intention: I am ſure 'tis not a Perverſion of his Words.

(m) *The Chriſtian* Quaker *diſtinguiſh'd*, &c. Part VII. p. 10. *Judgements fix'd*, p. 20, 21.

And this leads me to another Inſtance about *Fox*'s being the Prophet, *Moſes* propheſied of, *Deut.* 11. 15. *Acts* 3. 22, 23. which I have already ſet forth and fully reply'd too, *pag.* 244. foregoing, N° 32. and ſince it is charg'd in the 7th Part, p. 9. Part *ibid.* and defended by another Book. (n) I ſhall ſpeak briefly to it here.

(n) *Judgment fix'd*, &c. p. 19. Inſtance 3.

The Third Inſtance of the Quakers Idolatry and Superſtition.

William Rogers *thus wrote to* Geo. Fox; *Haſt thou* Geo. Fox *no Sence, that it is groſs Ignorance and thick Darkneſs* (to ſay no worſe) *for any to look upon thee, as that Prophet whom the Lord, by his Servant* Moſes, *propheſied he would raiſe up like unto him, whom the People are to hear in all things? I cannot believe thou art ignorant that ſuch there are, who ſo look on thee, and I never underſtood thou becameſt a Reproof to this Spirit.* (*This ſhews, that* Geo. Fox *will not deny it*), *ſo that there is great Cauſe of Jealouſie, that at length this Controverſie as managed, will occaſion the Diſcovery of great* Idolatry. *For* Geo. Fox *hath deſcribed himſelf one, unto whom* Infallible Judgment *hath been committed* in all things.

Now take a Brief of *George Whitehead*'s Defence of *Fox*, yea, a very plain Vindication of him, to be that Prophet, propheſied of by *Moſes*, (o) at leaſt, the Light that was within him, which *Whitehead* calls *Chriſt*, was horrid Blaſphemy in *Fox*, to accept of, and Idolatry in them that gave him that Appellation, as that he was, that Prophet, *&c.* but to take *Geo. Whitehead*'s own words, *viz. This is a preſumptuous Imagination; for I affirm*, Geo. Fox *does deny the ſame, in reference to himſelf, as a particular Man or Perſon, whoſe Days and Years are limited; only the Truth of the immortal Seed,* Chriſt in him, *he ſtands to maintain* [to be that Prophet *Moſes* propheſied of, that God would raiſe up, *&c.*] *againſt all Oppoſers*; Geo. Fox *owns the Judgment committed to him of God, in Matters of Salvation and things Spiritual, to be infallible.* (p)

(o) Deut. 18. 15. Acts 3. 22, 23. 7. 37.

(p) *Judgment fix'd*, &c. p. 19, 21.

Now I appeal to all knowing Chriſtians, read in ſacred Story, whether this be not a plain Vindication of *Fox* in attributing to himſelf the Appellation of that Prophet *Moſes* propheſied of. It's true, *Geo. Whitehead* does ſay, (but we have only his bare Word for it, I find not that *Fox* denys it) that *Fox*, in reference to his outward Perſon, does deny it; but again, in reference to his Light or Seed within, which they call Chriſt, he does ſtand to maintain it, which is equal Idolatry. And as plain a Confeſſion he makes, that *Fox* was that Prophet, and conſequently Chriſt, as the *Quakers* give to *Jeſus* of *Nazareth*: For the Proof of which, to avoid Repetition, read. (q)

(q) Part I. p. 21. 22. 31. Part II. p. 101. 110. 118. 124. Part III. p. 164, 165. Inance 4.

The Fourth Inſtance of the Quakers Idolatry and Superſtition.

Dear Geo. Fox, *who art the Father of many Nations, whoſe Life hath reached thro' us thy Children, even to the Iſles afar off, to the begetting many again to a lively Hope,*

Hope, for which Generations to come shall call thee Blessed, whose Being *and* Habitation *in the* Power of the Highest, *in which* Thou Rulest *and* Governest *in* Righteousness, *and* thy Kingdom *is* Establish'd *in* Peace, *and the* Increase thereof *is* without End. (r)

Josiah Coal.

(r) Josiah Coal's *Letter from* Barbadoes *to* Geo. Fox, *Recorded in their Book of Outland Letters.*

I need not animadvert upon this Blasphemous and Idolatrious Letter, the Matter is Self-evident, it is enough to shew, 1. That the *Quakers* own it to be of *Josiah Coal*'s writing. 2. And that it was to *Geo. Fox.* And 3. That *William Penn* vindicated this Blasphemy; all which I shall do, and that in a few of *W. Penn*'s Words, for the whole Vindication contains about three Pages in Quarto; And *First*, That they own the said Letter, who was the Author, and to whom sent, *viz. But, an hainous Blasphemy is laid to the Memory of* Josiah Coal, *by this angry Agent, in behalf of these Apostates; and that is, a Passage in a Letter writ anciently by him, in his Life-time, to* Geo. Fox. (s)

(s) Judas *and the* Jews, *&c.* pag. 44.

From which Acknowledgment, it appears plainly, 1. That this great Man *W. Penn*, owns this Letter. 2. That it was anciently wrote by *Josiah Coal*, one of their great Teochers, whose Works they have collected, and Printed in Quarto, bound up and Publish'd. And 3. That it was writ to *Geo. Fox*; this, if no more could be said, is enough to shew how *Fox* was ador'd; how he was admir'd, and how he was idoliz'd, as also what Divine Attributes they entitled him with, as *Father of many Nations, whose Being is in the Power of the Highest, who Rules and Governs in Righteousness, whose* Kingdom is Establish'd in Peace, *and that the* Increase thereof is without End. Titles due to no Man, but only and alone to *Jesus Christ*, which is so well known to every Christian, that I need not go about to prove it; and therefore no Marvel that *Fox* own'd himself, to be The Prince of Life, the Son of God, the Prophet, Moses prophesied of, that God would raise up, Deut. 18. 15. One, whose Kingdom is not of this World: together, with all the other of his Self-Exaltations, Sect. X.

But in Defence of this Idolatrous Letter, *William Penn* thus saith, *But what Blasphemy is this? ——Very well, and what Blasphemy lodges in these Words? —— Of this* [Letter] *we are not asham'd.* (t)

(t) John 18. 36. *See also* p. 44. 45, 46. ibid. *Where* W. Penn *most seriously defends every Passage in the said Letter.*

Moreover, *Joseph Wyeth* comes in as Second to *W. Penn*'s Assistance, recites his Answer, at least, part of it, he goes on in five of the Instances, but coming to that last Passage, And thy Kingdom is Establish'd in Peace, and the Increase thereof is without End. This, yea this Passage, *Wyeth* had not Brow enough to vindicate, altho' *W. Penn* had, and that with great Vigour; no, this last Passage was so very Blasphemous, that poor *Wyeth* left *W. Penn* to shift for himself. (u) However, *W. Penn* is not alone in that Book, for it is subscribed by these Persons following, who were as much answerable for his Defence of this Blasphemy, as I was for *John Ainsloes* Query, *viz. W. Penn.*

(u) *See their Book* Anguis Flagellatus, *&c.* p. 180.

William Penn,	*Solomon Eccles,*	*Rebecca Traverse,*
John Whitehead,	*James Claypoole,*	*Ellis Hooks,*
Isaac Pennington,	*John Osgood,*	*Thomas Briggs,*
John Crook,	*William Goswell,*	*Henry Stout.*

Instance 5.

The Fifth Instance of the Quakers Idolatry and Superstition.

I come in the next place to their Prophet *Solomon Eccles*; his Words are these, *Stand up* Muggleton *thou Sorcerer,* (b) *whose Mouth is full of Cursing, Lies, and Blasphemy, who calls thy last Book a Looking-Glass for* Geo. Fox, *whose Name thou art not worthy to take into thy Mouth, who is a Prophet indeed, and hath been faithful in the Lord's Business from the Beginning: It was said of Christ, that he was in the World, and the World was made by him; and the World knew him not: So it may be said of this true Prophet* [Geo. Fox] *whom* John *said he was not, but thou* [Loddowick Muggleton] *wilt feell this Prophet* [Geo Fox] *one day as heavy as a Mill-stone upon thee, and also the World knows him not, yet he is known.* (c)

Solomon Eccles.

(b) *What, did he exceed the Quakers, surely not?*

(c) *The Quakers Challenge, &c.* p. 6. *Printed* 1668, *and never disowned by* Fox.

Now,

Now, upon true *Quakers* Principles this was no Blaſphemy in *Solomon Eccles*; I ſay, if *Geo. Fox* was *the Prophet which* Moſes *propheſied of*; and which, when asked whether he was, or no, he did not deny, nor did *Geo. Whitehead* deny it: I ſay, if he was *the Son of God*, as he elſe-where affirmed he was, then he was *Chriſt*, then the World was made by *Geo. Fox*, at leaſt, as *Whitehead* expounds it, *by the Immortal Seed Chriſt in him*; ſo then here is no Blaſphemy on the *Quakers* Principles. And therefore the never-failing *Geo. Whitehead*, to defend Errour, Hereſie and Blaſphemy, thus excuſes him: (d) *I cannot ſee* [ſays *G. W.*] *why* Jeremiah Ives *ſhould ſo deride him, altho' he might have better, and more ſafely worded his Intention*; [he wanted *G. W*'s Skill, who ſaid that he may ſee Cauſe otherwiſe to word the Matter, and his Intention the ſame.] (e) *yet it is uncharitable to reflect upon a Man's Chriſtianity for a little Failure in Syntax, which can* only *be imputed to* Solomon Eccles *in this Matter according to the Law of Charity.* (f) Thus *George* can excuſe the greateſt Blaſphemy that can be ſpoken; for if that be not Blaſphemy in the higheſt, to ſay that *Fox* was in the World, and the World was made by him, and the World knew him not, for ſo *Fox* ſaid of himſelf]; (g) for ſo his Words clearly imply: If then this be not Blaſphemy, there can be none ſpoken. Yet *Whitehead*, in excuſe for *Solomon Eccles*'s Blaſphemy, can ſay, *This can* only *be imputed to* Solomon Eccles's (h) Failure in Syntax in this Matter, he might more cautiouſly have worded his Matter, *viz.* more cautiouſly, meaning more cunningly, tho' he had meant as *Whitehead* uſually does, the ſame thing, namely, that the World was made by *George Fox*.

(d) *See the Anſwer to the ſaid Inſtance.*

(e) *The Counterfeit Convert*, &c. pag. 72.

(f) *A ſerious Search*, &c. pag. 58.

(g) *Several Petitions anſwer'd*, &c. pag. 60.

(h) *A Search*, &c. p. 58.

(*) *The Counterfeit Convert*, p. 72.

The Sixth Inſtance of the Quakers Idolatry and Superſtition. Inſtance 6.

I am now come to *John Audland*'s Letter to *Geo. Fox*, compar'd with the Original, as ſpelt and pointed; which take as followeth, *viz.*

'DEar and precious One, in whom my Life is bound up and my 'Strength in thee ſtands (a) by thy Breathings I am nouriſhed 'and refreſhed: and by thee my Strength is renewed, bleſſed art thou 'for ever more, and bleſſed are all they that enjoy thee. Life and Strength 'come from Thee Holy One (b) and thou art the Bleſſed of the Lord for 'for ever more: Dear dear reach unto me that I may be ſtrengthened to 'ſtand in the mighty Power and Dread of the Lord, for the Saruis is very 'great, my traull and burthen was never ſo as now ſince I ſaw thee. But day-'ly do I find thy preſence with me which doth (c) exceedingly preſerue 'me, for I cannot reign but in thy preſence and power, pray for me 'that I may ſtand in thy dread for evermore. Dear, my dear Brother 'John Cam hath been exceeding ſick, and he is very weake, I can ſee litle of 'his recouering as yet, his Wife is with him, ſhe is dear and preatiouſly kept, 'their dear loue is to thee. Oh reach through all in thy mighty power to 'him: this bearer can declare to thee of the worke this way *Jo. Willkinſon* 'and *Jo. Storey* is heare, their loue is dearly to thee, deare hart there is one 'thing that lies upon me: I ſhall lay it before thee as touching thy coming in-'to *Wilſhire*, I was their at Juſtice *Stokes* houſe and the family is all prety loue-'ing and convinced, and he is a ſober wiſe man and their is honeſty in him 'which will ſtand and their is a prety people that way: it hath layd exceed-'ingly upon me theſe 3 days of thy being at that place: I knew not ſuch an-'other place in all the Cuntry: for (d) thee: dear: I was much wounded to 'know that thou was in ſuch a rude place and ſuffers ſo amongſt them: and 'this was I moved to lay before thee; and great is my deſire that it may be 'ſoe, the place is about 20 Miles from *Briſtol* in *Wilſhire* one Mile from *Chip-'nam* a Market-Town; Juſtice *Stokes* houſe *Jo. Cam* tould me (e) that the Ju-'ſtice he was with was very loueing and a prety man this bearer was their, 'he can declare to thee more, but oh that thou were but at that place I men-'tion, it is free and ſutable for friends coming to thee it lies much upon me; 'and if thou ſend moveings ſtrike over thither, I ſhall ſay no more of it, the 'work is great heare away; pray for us all, that in thy power we may a-'bide for ever more, I am thine begotten and nurthed by thee and in 'thy power am I preſerued Glory unto thee holy One for euer. (f)

John Audland.

(a) *His Life was bound up, and his Strength ſtood in* Geo. Fox: *Is not this adoring him?*

(b) *Life and Strength comes from* Fox *the Holy One*; *Is not this Idolatry?*

(c) *You ſee* Audland *could not reign but in the Power of* Fox, *is not this groſs Idolatry?*

(d) *Theſe are ſuch Demonſtrations as the* Quakers *never yet were hardy enough to deny. Only would quibble it off.*

(e) John Camm, *another of their Teachers, whoſe Works are bound up with* Audlands) *ſaid, the Juſtice was a prety Man.*

(f) *Never was there greater Idolatry committed by the Heathen.*

Thus you see, that tho' they are against praying to Christ as a Person without them, and that his Person to them was no more than the Person of another Man, (a) yet we see they could pray to *Geo. Fox*, their Second *Moses*. I know that of late, some few of them have seemed to disown this Letter of *John Aulland*'s, to *Geo. Fox*; but an Abstract thereof was publish'd by Mr. *Tho. Crisp*, in his Book, (b) many Years before *Fox* dy'd! and he never publickly disown'd it, nor privately, that ever I heard of; (c) But besides, it was sent into *Wiltshire* to them that had of his Writings, and knew his Hand-writing, and sent back attested to be his own Hand, and so Mr. *Pennyman* sent it to me as spelt and pointed, and I remember it was compared at *Turner's Hall* in *London*, at one of Mr. *Keith's* Conferences, and made plainly appear to be genuin, and for that Reason have I printed the whole, but more especially because it agree with other Adorations given to *Fox* by his Followers; and therefore I proceed to the next.

(a) *W. Smith's Works*, pag. 307, 38.
(b) *First Part of Babels Builders*, &c. p. 7. Part V. p. 6.
(c) *See my Book*, Battering Rams *against New* Rome, *&c.* pag. 29.

The Seventh and last Instance of their Idolatry and Superstition.

Thus *Solomon Eccles*, at a publick Meeting, celebrated *Geo. Fox*, viz. *Blessed be the Man that came out of the* North; *Blessed be the Womb that bare him, and the Paps that gave him suck.* (i) Nor did *S. Eccles*, in his Defence, deny a word of it. (k) Again, another of their Prophets to the same purpose, thus, *O, thou* North *of* England, *who art counted as desolate and barren, and reckoned the Least of the Nations, yet out of* thee *did the* Branch *spring, and the* Star *Arise, which gives Light unto all the Regions round about; in Thee* [O North of England] *the* Son of Righteousness *appeared, with wounding and with healing, and out of* Thee, [O North of England] *the Terrours of the Lord proceeded, which makes the Earth tremble; out of thee* [O North *of* England] *Kings, Priests and Prophets, did come forth in the Name and Power of the most High, which uttered their Voices like Thunder, and laid their Swords on the Necks of their Enemies, and never returned empty from the Slaughter.* (l) Now this is all plainly meant of *G. Fox*, or the Light within him, as plain as can be, yet have *Whitehead* such a Face of Brass, as that he can defend it, saying, *There is no mention made of* Geo. Fox; *yea, and the Title of the Book too*, saying, *I have viewed the said Epistle, and can find no such Title as this*, viz. This is only to go among Friends. (m) *Is not this then* (says Whitehead) *great Wickedness, and shameful Insolency in our Adversary* (meaning me) *to attempt Proof of such a horrid Lie against the* Quakers, *as is that of calling* Geo: Fox *the Branch, the Star, the Son of Righteousness, in putting the* North *of* England *for the Town of* Bethlehem? *Is it not horrid Wickedness in our Adversary to persist in this notorious Lie and Forgery? What say you his Ministers to these things, will it be for your Credit to encourage him in his Work of Envy and Falsehood against us?* p. and Book, *ibid.* (*)

(i) *Comparing him to Christ*, Luke 11. 27. *See Tyranny and Hypocrisie detected*, &c. p. 19.
(k) Judas *and the* Jews, *&c.* p. 77.
(l) *See their Book Entituled* This is only to go among Friends, p. 19.
(m) *A Sober Expostulation with the Clergy*, &c. p. 55, 56.

Now as for the Lie which *Whitehead* would fasten upon me, it is the Title of the Book; This is only to go among Friends. Now I do positively say, that I have the Book in Quarto by me, with this very Title, This is only to go among Friends. And if I do not produce it, I will burn all the Books that ever I writ; Is it not then great Wickedness in *Whitehead* to deny plain Fact. *Secondly*, As it is noted in the Scriptures of Truth, *Acts* 10 43. *That to him* (Jesus *of* Nazareth) *gave all the Prophets Witness, that through* his Name, *whosoever believeth in* him, *shall receive Remission of Sins.* And, *Thirdly*, Is it not also plain, that as in the Case of *Moses*, (n) so with respect to the other Prophets (o) who foretold of the Coming of the Just One, that they mean *Geo. Fox*, especially, considering what is said in the foregoing six Instances. 1. In his making Men go down on their Knees before him to make Confession of their Sins, begging his Pardon. 2. In attributing to him Eternal Honour, which only is due to God. 3. Of looking upon himself to be that Prophet, which *Moses* prophesied of, that God would arise up, (*) *&c.* which neither himself, nor *Whitehead* did deny. 4. That *Geo. Fox* was the Father of many Nations, (as *Abraham* by special Promise was) whose Habitation is in the Power of the Highest, in which he Rul'd and Govern'd in Righteousness; nay moreover, that his Kingdom was Establish'd in Peace, and that of the Encrease thereof, There is no End, *yea* without End. Which is an Attribute due only to Christ, who also said, *My Kingdom is not of this World.* (p) This *Fox* also said, in his Letter to *O. Cromwell.* 5 That *Fox* was in the World, that the World was made by him, that he should fall as a *Milstone* upon *Loddowick Muggleton*,

(*) G. W. *according to the Proverb*, Muse as he use. *See* Part I. p. 18.

(n) Acts 10. 43. Deut 18. 15.
(o) Numb. 24. 17. 19. Zech 3. 9. 6. 12. Malach. 4. 2.
(*) Deut. 18.

(p) Psal. 145. 13. Isa. 9. 7. Obadiah. 21. Luke 1. 33. John 18. 36. Col. 1. 13. Heb. 1. 8.

Muggleton, and grind him to Powder. 6. That *George Fox* was the Man that came out of the *North*, whom *Solomon Eccles* pronounced Bleſſed; ſaying, *Bleſſed is the Man that came out of the* North; *and Bleſſed be the Womb that bare him, and the Paps that gave him ſuck.* That this is the Man *Geo. Fox* is plain, for he tells us himſelf, *That he was propheſied of*, ſaying, *written from the Mouth of the Lord, from one who is naked, and ſtands naked before the Lord, cloathed with Righteouſneſs, whoſe Name is not known in the World, riſen up out of the* North, *which was propheſied of, and* now *is fulfilled.* (q) Inſomuch that *William Rogers*, ſaying, ſeems to be litterly fulfilling, as in Inſtance the third, *viz. There is cauſe of Jealouſie that at length this Controverſie, as managed,* [by *Geo. Whitehead* and others] *will occaſion the Diſcovery of great Idolatry.*

(q) *News coming up out of the North*, &c. p. 1. Printed 1654.

I have more to ſay from this Epiſtle and others, but at preſent theſe Inſtances may ſerve, eſpecially having been more large thereon in ſeveral Books, (r) and ſhall conclude theſe Seven Inſtances, with *George Whitehead*'s general Anſwer in Vindication of all Blaſphemy and Idolatry, that either hath been, or yet ſhall be laid to the Quakers Charge; for I having formerly charg'd the Quakers from the Letters and Books of *Joſiah Coale*, *John Auland*, *Solomon Eccles*, *John Blaikling*, *Edw. Burrough*, &c. both in the Books above quoted, and alſo in that (s) he makes this Anſwer, *viz. And as to his Charge of Idolatry, if not Blaſphemous Names and Titles given to* George Fox; *how proves he that they gave and intended thoſe Names and Titles to the Perſon* George Fox, *and not to the Life of Chriſt* in him, *whereof he was a Partaker* (t). As this Defence ſerves the Quakers when pinched, ſo does it ſeem calculated for the Meridian of *Rome*: and may indifferently ſerve all the Heathen World: For may they not ſay, do not think we Worſhip theſe Wooden Gods, Images made of Wood, which we can break in Pieces, burn and deſtroy when we ſee cauſe; no, they are only Repreſentatives, we by or through them worſhip the Deity: But enough of this at preſent. But *George Whitehead* asks my Miniſters a Queſtion, ſaying, *What ſay you his Miniſters to theſe Things? Will it be for your Credit to encourage him in his Work of Falſhood againſt us.*

(r) *New Rome unmask'd, and her Foundation ſhaken*, &c. p. 18. *The Pilg. Prog. from Quakeriſm to Chriſtianity.* Second Edit. p. 238 to 259.

(s) *Battering Rams againſt* New Rome, &c. p. 29.

(t) *Innocency againſt Envy*, &c. p. 18.

To which I reply on their behalf, That if you will accept of a publick Conference with me; That if you prove me guilty of Falſhood, Lies, and Forgery, *&c.* as you have often charg'd me, I tell you for certain, that they will not encourage me; but if this you cannot do, then I ſhall not fail of encouragement and ſupport too: And I do tell you, That I never heard that they thought their Encouragement beſtow'd in vain, notwithſtanding all your flattering Inſinuations in your Dedications, and Applications to the Clergy and Univerſitys in your Books; (u) neither are they ſuch blind Watchmen as you have ſaid (in other of your Books) they are, but they can ſee through your Hypocriſie, and know right well that your Deſign is to ſupplant Chriſtianity, and introduce Deiſm at leaſt, if not Heatheniſm, tho' they may not know ſo well your cunning Artifices, and crafty Subterfuges, as I do, who have had both more leiſure, and a better knowledge of you, and your undermining Principles, and who have better Buſineſs to ſpend their time about than catching Flies, and which, at ſome times they that manage you muſt be concern'd in; and this not at all derogating from their Learning as well as firm Teſtimonies againſt Quakeriſm (w).

(u) *A Sober Expoſtulation* &c. *The Rambling Religion*, &c.

(w) *See the* London *Caſes in Folio, and other Books, wrote by the Clergy, mentioned* Part I.

And that you may ſee your Flattery have not prevail'd, I ſhall here incert a Copy of a Letter ſent me, which I receiv'd the 10th of *January* 1706, *verbatim*, from a North Country Gentleman, a Divine of the Church of *England*, whoſe Name is not ſubſcrib'd, for Reaſons beſt known to himſelf, *viz.*,

A Copy of a Letter, which I receiv'd January *the* 10*th* 1706, *from a North Country Gentleman, as appears by the Contents thereof, (without any Name to it) about* George Fox, *and the State of Quakeriſm*, viz.

Mr. Bugg,

'I Have often heard of your Name, and ſeen ſome of your Books, and could heartily wiſh to have the Company of both you and them in theſe remote Northern Parts, which gave Birth to *Quakeriſm*, and where that Hereſie prevails, which ſo far verifies the old Proverb, *Omne malum ab Aquilone*: But that's a Happineſs not to be expected, and ſince we muſt not promiſe our ſelves your Company in theſe Parts, you ſhall have our Prayers for your Protection, and good Succeſs of your Endeavours, againſt ſuch a dangerous Hereſie (a).

(a) *I wiſh my outward Fortune would ſupport me in ſuch a Journey; I have Inclination and Abilities of Body to undertake it, for the ſake of our Mother, the Church, and in compaſſion to the poor deluded Quakers.*

If

'If you'll give me leave to be free with you, It is my Opinion, that tho' you have wrote much, yet there is one thing you have not done, or not done to purpose that I know of: I think you ought in a Book by it self, to write the Life of *George Fox*. For he that would effectually confute a Hereſie, ſhould ſet the Founder of it before the World in a true Light, for there lies the ſecret Springs of the Knavery. For when one who would expoſe *Mahometiſm*, has laid open the Life of that vile Impoſtor *Mahomet*, he hath half done his Work (*b*). But upon ſecond Thoughts I conſider, this is very difficult to be done in the preſent Caſe by one Man; many ſhould be concern'd in it, by reaſon *G. F.* was an Itinerant moſt part of his Life, and ſpent his Days *in going to and fro in the Earth, and walking up and down in it.* He travelled through all the Counties of *England*, and into *Ireland*, and to many far diſtant Countries and *Plantations*, only I never remember to have heard of his being in *Scotland*; either becauſe he imagin'd that People would not receive his Poyſonous and Faſcinating Doctrines, or becauſe there wanted the beſt *Eatables* and *Potables*, to cram his Guts withal.

(b) *whoever attempts* G.F's *Life, will find him a* Proteus, *the Hiſtory of his Converſation will make a Pyebald Character.*

'But by ſome means or other cannot you get information of his Deportment from all Parts, and have Matter of Fact atteſted as well as the thing is capable of, at ſuch diſtances of Times and Places: If it may be of any Service to you in ſuch a Deſign, to know what *common Fame* ſaid in theſe *Northern* Parts, which gave Birth to him and his Hereſie, I here ſend you ſome few Paſſages, which I have heard frequently from the Mouths of antient People.

'*Geo. Fox*'s firſt appearance in theſe *Northern* Parts of *Lancaſhire* was mean, in *Leathern* (*c*) Breeches and Coat, and ſuch other Antick Dreſs, as the idle Boys and Girls run in numbers after him, ſhouting and deriding, as an uncouth ſight: *Ramſide Chappel*, in the Pariſh of *Dalton*, was the Place where he made his firſt Preachment in theſe Parts, which was a rude and bitter Invective againſt Prieſts and Tythes, and a violent urging of the People to forſake their Miniſters, and all (*d*) *outward Teaching*, and to liſten to the *Light within.* The Novelty of the Thing, and the agreeableneſs of his Doctrine to the Humours of the Coveteous and Profane, drew great numbers of Hearers to him from all the Neighbouring Quarters, very many of which ſwallow'd the Bait, and were catch'd.

(c) *Here* G.F. *the Harbinger of the* Falſe Light, (*which is Darkneſs*) *intended, as far as poſſible, to imitate* John *the* Baptiſt, *who was the Precurſor or forerunner of the* True Light, *tho'* Fox *could not cloath himſelf with Camel's Hair, he reſolved at laſt to gird his Loins with Leather.*

'It was the common Opinion, that *Geo. Fox* was a Sorcerer, and bewitch'd the People: For proof of which I have heard Two Things alledg'd, as Matter of Fact, 1. In his Meetings he was accuſtom'd to fix his Eyes upon a Perſon, and never leave ſtaring on him, till the Party fell down into a Diabolical Trance, and ſo he infus'd his Faſcination into ſeveral, one after another. 2. Out of Meetings he was wont to offer, by way of Gift, a piece of Money (a Groat moſt commonly) to Labourers and others; and thoſe who took it and kept it, from that time fell into Trouble of Mind, and a reſtleſs Condition, and at laſt into Fits, and ſo became ſtiff Quakers: Others who carry'd him his Money again, or threw it away, were deliver'd, and recover'd their right State of Mind.

(d) *Behold the Inconſiſtency of* Fox's *Doctrine and Practice: He inveighs againſt Outward Teaching, even whilſt he himſelf ſeduces the People by his own outward Teaching.*

'Some Atheiſtical Men, who cannot or will not be perſwaded to believe any thing of Witchcraft, may look upon this as meer Fancy and Imagination; but let them not be too raſh, for what degrees of Power God may reaſonably be ſuppos'd to have communicated to Created Beings, to Subordinate *Intelligences*, to good or evil Angels, [and what ways of working they may have,] is by no means poſſible for us to determine: Some things abſolutely impoſſible for Men to effect, 'tis evident may eaſily be within the Natural Power of Angels; and ſome things beyond the Power of inferior Angels, may as eaſily be ſuppos'd to be within the Natural Power of others that are ſuperior to them; and ſo on. So that, excepting only the Power of Creating out of nothing, which ſeems indeed to be abſolutely incommunicable, we can hardly affirm with any certainty, that any particular Effect, how great or miraculous ſoever it may ſeem to us, is beyond the Power of all Created Beings in the Univerſe to have produced. See Mr. *Clark*'s Diſcourſe concerning the Unchangeable Obligations of Natural Religion, *&c.* P. 352.

Poſſeſſions

'Poſſeſſions of Satan were at firſt frequent, and continued long among *G. F.* 'his Followers; if our Bleſſed Lord and his Twelve Apoſtles had been then 'on Earth, there were as many Opportunities, and as much need of caſting 'out the Devil, whole Legions of unclean ſturdy Devils in this Country, about '50 or 60 Years ago, as there were 1700 Years ago in the Land of *Judea* (*e*). 'If you were in this Country, you would hear all the ancient People tell ſuch 'Stories of their Diabolical Fits and Trances, as would make your Hair 'ſtand upright, the Evil Spirit was ſo viſible in them, and ſo cruel; ſo that 'well might this Sorcerer threaten to *overturn the whole World in the end*; for 'the very beginning of it made it *quake*.

'I can impute their frightful Fits, which began with Quaking (from whence 'they had their Name) to no other Cauſe; *For the Lord was neither in the 'Wind, nor in the Earthquake, nor in the Fire, but in the ſtill ſmall Voice*, '1 Kings 19. 11, 12. —— The whole Country was of the ſame Opinion: 'For *Geo. Fox* himſelf complain'd, That People ſaid they were Bewitch'd, 'and that it was the Power of the Devil, G. F. his Journal, p. 158, 159. 'And very well might the Country ſay ſo, for ſome of the greateſt *Quakers* 'have confeſs'd as much. *viz.* That in the time of the violent Motions, the 'Mind was hurried and toſs'd with the Rage of the Enemy (*ſ. Patrick Le-'vingſtone's Plain and Downright Dealing*, p. 10. 11.

'This *Geo. Fox*, like another *Simon*, ſpent his Days in *Bewitching* the 'People, but roved moſt at the firſt, while he had no Habitation for his 'Outward Tabernacle. But after a while, amongſt thoſe whom he perver-'ted and bewitch'd, *Margaret* the Wife of Mr. *Fell*, (at that time one of 'Cromwell's Judges, of Swarthmore-Hall in Low Turneſs in *Lancaſhire*) 'chanced to be one; ſhe took G F. in her Husband's abſence into her Huſ-'band's Houſe, if not into his Bed, and ſo became his *Maximilla*, (a proper 'Puniſhment for one ſo deeply ingag'd in an Unnatural Rebellion, againſt 'his Lawful Sovereign, as Mr. *Fell* was). When he came home, he was ſur-'priz'd to find his Wife and Children ſo chang'd, in their Dialect, Cloaths, 'and other things: He endeavour'd to unkennel the *Fox*, but all in vain. I 'have heard it frequently ſaid, he laid it to Heart, and it haſtned his Death. 'As ſoon as he dy'd G. F. had his Wife, if not before, and then he became '*Major-Domo* of Swarthmore-Hall, ſo call'd from *Martin Swarth*, who 'landed at the *Peel* in this Country; and ſo that Houſe has been twice infa-'mous, for giving Reception to two great *Impoſtors*.

'One time *G. F.* made a Trip into *Ireland*, for the Cauſe of Propagation, 'and there (as it may reaſonably be inferr'd from what follows) he found 'or made a *Priſcilla*, another Propheteſs: For a good while after he return'd 'into *England*, there came a Friend of the Feminine Gender out of *Ireland*, 'in queſt of G. F. inquiring after him in Places, where ſhe came and publick-'ly declar'd (as the Report went,) That ſhe was his (*g*) Wife, and marry'd 'to him in *Ireland*. And it was generally ſuppos'd that ſhe was brib'd off 'and diſmiſs'd, for after a while, no Body knew what was become of her. 'This to my certain Knowledge, was the common Fame, and made a great 'Noiſe for a long time together, in the two Counties of *Lancaſhire* and '*Weſtmorland*, to the very great Reproach of the *Quakers*: This was, to the 'beſt of my Remembrance, about Thirty Years ago'

Matrimony, and was actually guilty of Bigamy, *as* Geo. Knight, (*Brother to* John Knight) *a* Quaker *was, who put away his Wife, and marry'd another, the firſt being alive, (as ſhe told me her ſelf;) neither was he the only* Quaker *that did ſo.*

'After many Years Cohabitation, when both *Geo. Fox* and *Margaret Fell* 'were grown old, whether the Spirit of Deluſion, to whom they had given 'themſelves up, poſſeſs'd them with a vain Conceit, that they were *Abraham* 'and *Sarah*, I know not; but it is very certain, that they both perſwaded 'themſelves, that *Margaret Fell*, alias *Fox*, was with Child, and the Lord 'would raiſe up *Holy Seed* of them: All preparations were made for old '*Maximilla*'s Lying in, *Baby-Clouts* were prepared, the *Midwife* was call'd, 'and gave attendance for about a Month together, (*h*) but there came no-'thing forth, all prov'd Wind;

(*e*) Geo. Fox *ſeems to have been the very Picture of* Simon Magus: *For, as that Sorcerer did, ſo alſo* Fox *was thought to be-witch the People, he, like* Simon Magus, *gave out, that he was* Some Great One. *And his Followers, like the Adherents to* Magus, *called him,* The great Power of God.

(*f*) *'Tis credibly reported in* Weſtmorland *that about* 40 *Years ago, or thereabouts,* the Quakers *met on Heaths, and laid many times for whole Days on the ſides of Hills, after the manner of People poſſeſs'd, foaming at the Mouth (like the* Dæmoniack *in the Goſpel) ſometimes running to and fro naked, being under all ſorts of Extatick Raptures.*

(g) *As* G. F. *began, ſo continued he, a Contemner of all Divine Inſtitutions. From this Paſſage, 'tis probable he broke through the Obligations of a great* London

(h) *This Story is freſh in the Memory of many;* Mr. Pennyman, *my ſelf and others often talked of it; neither will any honeſt* Quaker *deny it.*

Which in the Hypocondria ſpent,
Becauſe beneath, it had no vent.
It upwards chanc'd to fly,
And prov'd new Light and Prophecy.

'This Paſſage was as Notorious as the former, and afforded the wicked occa-
'ſion of Ridicule and Merriment enough, and ſo indeed it might at that time of
'the Day: But now in Truth *Quakeriſm* is grown too frightful to be laugh'd
'at. For that that poor illiterate contemptible *Tool of a Man, G. F.* ſhould
'be the beginner of a Sect, ſo oppoſite to Chriſtianity and the Civil Govern-
(i) *I have a-* 'ment, which by the Artifice of the Jeſuit, (i) in half a Century, or there-
bundantly elſe- 'abouts, ſhould grow ſo numerous, ſo powerful, and ſo rich, is a Conſidera-
where ſhown, 'tion that would ſtartle any Goverment but ours, which is mild to a
that the Qua- 'Fault.
ker is the ge-
nuine Child of
the Jeſuit, *and*
that W. Penn
held Monthly
Correſpondence
with them; to
which he never
return'd An-
ſwer: His Si-
lence is taken
Pro Confeſſo.

SIR, I will no longer treſpaſs upon your Patience,
but Subſcribe my ſelf your Humble Servant.

Thus I have taken the freedom to Print this Letter *verbatim*; Firſt, Because I cannot but think the Author thereof ſent it me for that Purpoſe, tho' he conceal'd his Name, being not willing to come under the Terrors of their Lord, mention'd in the Sixth Inſtance foregoing, *viz.* Their foul and ſcurrilous Language, with which they uſually load their Opponents. Secondly, Because I lik'd the Matter contain'd therein, being moſt of it true in Fact, to my own Knowledge, and the reſt I have Reaſon to believe.

SECT. XIII.

Shew, that as Simon Magus *had a Diſciple call'd* Menander, *even ſo had* George Fox *a Diſciple call'd* James Nayler; *and that as* Manes, Cerinthus, Marcion, Sabellius, Pelagius, Arius, &c. *followed the Hereſies of* Simon Magus *and* Menander, *ſo do* George Whitehead, William Penn, Edward Burrough, Joſiah Coale, Solomon Eccles, John Audland, &c. *follow the Hereſies, or rather the Infidility of* Fox *and* Nayler, *both by their Doctrine and Vindications.*

Firſt, THen take the Hiſtory of the Church, touching *Menander*, viz. *Menander a Sorcerer, and the Diſciple of* Simon Magus, *a Samaritan, ſaid,* [as the Quakers have of *George Fox*] *That he was the great Power of God which came down from Heaven; he call'd himſelf a Saviour;* [*i. e.* the Son of God, as *Fox* dio] *That Salvation was to be purchaſed by his Baptiſm.*

Secondly, Cerinthus *being a* Jew, *taught throughout* Aſia, *wicked Doctrine, namely, That Jeſus was not born of a Virgin: That Jeſus was not Chriſt,* [as *Iſaac Pennington* taught] *but that Chriſt came upon him in the form of a Dove. That Jeſus ſuffered and roſe again, but not Chriſt: for Chriſt* [ſaid he] *did fly away from him before his Paſſion.*———*He luſteth after the ſatisfying of the Belly, and the things under the Belly, with Meat, Drink, Marriage,* &c. *St.* John *the Apoſtle is ſaid to have abhorred the preſence of* Cerinthus.

Thirdly, Pelagius [of whom, as ſome write, came the *Gnoſticks* †] *was a* Britain, *and a Monk of* Bangar; *he wrote notable Books, as* Gennadius *ſaid, before he fell into Hereſie; his Hereſies were theſe: That a Man without the Grace of God was able to fulfil all the Commandments of God,* [ſomewhat like *Edw. Burrough.*] *That a Man had Free Will: That the Grace of God was given us according to our Merits: That the Juſt have no Sin in this Life.* [Behold the Quakers great Examplars.] Again, p. 569. *The* Gnoſticks *were Heretick, which being ſwell'd with Pride, they ſaid they knew all things;* [as the Quakers moſt arrogately do, yea,

† *Who ſaid, God doth not accept any where there is any failing, or who do not fulfil the Law, and Anſwer every demand of Juſtice. See his Anſwer to Bennet, in his Works, p. 30. See Part II. p. 151.*

yea, and that from the beginning of the World, touching the State of the Church;] *some call them Barborites for their beastly Life: Some write, That they budded out of the* Nicolaits. Epiphanus *writeth, That they abhorred Fasting,* [as the Quakers do, who will keep open their Shops, and follow their outward Callings in Testimony against Fast-Days, and the Magistrates Authority that command them,] saying, *It was of the Devil: They said that Christ was not born of* Mary, [as *George Whitehead* teaches, in his *Charitable Essay*, p. 2, 3.] *but revealed by* Mary; *That he took not Flesh indeed, but according unto Appearance.*

Fourthly, Marcion *the Heretick, meeting with* Polycarpus, *ask'd him, saying, Knowest thou us?* Polycarpus answer'd, *I know thee for the first begotten of Satan; he said, the Soul only should be saved,* [as *Richard Collier* a Quaker once said to me before Witness] *and not the Body: He deny'd the Resurrection of the Body,* [as the Quakers do].

Fifthly, Manes *the Heretick, (whereof the* Maniches *have their Appellation) had his Original in* Persia; *he call'd himself Christ,* [as the Quakers do: For they teach, That the name Jesus and Christ belong to every Believer, as well as to the Head, *i.e.* to Christ himself] (g) *and the Comforter, he chose unto him Twelve Apostles,* [as the Quakers have done. (h)] *And when the King of* Persia's *Son fell Sick,* Manes *took upon him through Sorcery to cure him, and he kill'd him,* [just such a Miracle monger as *Fox* was, or another *Quaker* in *Holland*, who pretended he was mov'd to cure a Mad man, who laying Hands to Hands, Mouth to Mouth, stretching himself upon him, upon which he grew Mad himself, and the Mad man dy'd, as I have elsewhere at large Printed, having the Story from a good Hand, and never deny'd by the Quakers] *who fled, was pursu'd, taken Prisoner, and flay'd alive, and hang'd at the Gates of the City.*

(g) *A Question to Professors,* &c. p. 27.
(h) *See* Part I. p. 50.

Sixthly, Sabellius, *of whom the* Sabellians *have their Apellation, was the Disciple of* Noetus, *who deny'd a Trinity of Persons in the Godhead,* [like the *Quakers*,] as *William Penn* and *George Whitehead* teach; for thus says *Penn, The vulgar Doctine of Satisfaction being dependent on the second Person of the imagin'd Trinity refuted.* See his Book, *The Sandy Foundation*, &c. p. 16. And thus says *Whitehead*, writing against Mr. *Townsend* a Minister, and a Trinity of Persons in the Divine Essence, said, *viz. And hear thy Antiquity, and thy Reasons, and the* **Three Persons thou dream'st of,** *which thou would divide out of one, like a Conjuror,* **are all deny'd;** *and thou* [Townsend] *shut up with them* [i. e. with the Three Persons in the Blessed Trinity] *in* **Perpetual Darkness,** *for the Lake and the Pit.* See his Book *Ishmael and his Mother cast out*, &c. p. 10.

Lastly, I shall mention at this time but one more, *viz.* Cayni, *were Heretick that Honoured Cain, and took him for their Father, the highly esteem'd of* Esau, Corah, Dathan *and* Abiram, [as the *Quakers* do their Practice;] *They call'd* Judas *the Traytor their* Cousin, *Honouring him for betraying of* Christ: *They deny'd the Resurrection of the Body.* The Antient Ecclesiastical History of the Church, *&c. p.* 538, 563, 567, 568, 569, 571, 581, 591.

But before I proceed to my Proofs that *James Nayler*, as a Disciple, follow'd the Steps of *George Fox* their Founder: I think it necessary to draw a Summary of Ten of their Fundamental Errors and Blasphemies, in which they exceeded all the Hereticks foregoing, yea, all that ever I read of; First, of *Fox's*; Next of *James Nayler's*. The first I have prov'd out of their Books; the Latter shall be the Subject of this Section, *viz.*

Divine Attributes assum'd by Geo. Fox.

1. *The Prophet whom* Moses *Prophesied of.*
2. *The Son of God.*
3. *One whose Kingdom is not of this World.*
4. *That he was the Prince of Life.*
5. *That he was equal with God.*
6. *And the Eternal Judge of the World.*
7. *That he was the Light of the World, the Branch, the Star, the Son of Righteousness.*
8. *That he was in the Paradise of God.*
9. *That he was a Worker of Miracles.*
10. *That he had Power to bind and loose.*

All these, and many more are prov'd in the First, Second, and Third Part of this Folio, out of his Books; and as to his other Errors, gross Forgeries, Lyes, *&c.* in Answering Books, I purpose in Part IV. to set forth, and that from plain Fact.

Divine Attributes assum'd by Ja. Nayler.

1. *The Fairest of Ten Thousand.*
2. *The Only Begotten Son of God.*
3. *The Prophet of the most High.*
4. *The King of* Israel.
5. *The Everlasting Son of Righteousness.*
6. *The Prince of Peace.*
7. *A Judge to try the Cause of* Israel.
8. *He in whom the Hope of* Israel *stood.*
9. *His Name to be no more* James *but* Jesus.
10. *A Worker of Miracles.*

These are the most grand Blasphemies ascrib'd to him, and own'd by him, though as *Whitehead* excused *Fox*, as to his Outward Person, so does *Wyeth* excuse *Nayler*; but the Blasphemy and Idolatry are equal.

I have

I have several Books by me, which relate to the just Sufferings of *James Nayler*, his Tryal, Examination, and Sentence, both at *Bristol* and *London*, for his Blasphemy, *Anno* 1656. But on this occasion I rather choose to make use of the *Quaker's* Narrative, wrote by *Robert Rich*, *William Tomlinson* and *George Fox*; Printed *Anno* 1657. Thus Entitled,

A True Narrative of the Examinations, Tryals, and Sufferings of James Nayler, *in the Cities of* London *and* Westminster, *and his Deportment under them; with the Copies of several Petitions, and other Papers, deliver'd by several Persons to the Protector, the Parliament, and particular Members thereof, in his behalf; With divers remarkable Passages relating thereto, before his Journey to* Bristol, *whither he is now gone, towards* the filling up the Measure of his Sufferings; quoting at the bottom *Esther* 3. 8. *London* Printed in the Year 1657.

I have taken the whole Title, shewing thereby that it runs in the *Quakers* Style, Filling up the Measure of his Sufferings. from that of St. *Paul* to the *Colossians*, 1. 24. *Fill up that which is behind of the Afflictions of* Christ *in my Flesh, for his Bodys sake, which is the* Church. Thus have *Fox*, *Rich* and *Tomlinson* compar'd this Impostor *Nayler* to St. *Paul*, hereby owning him in his Blasphemy, and his Suffering for the same. Moreover, I have read in one of their Books, which I cannot now find, (supposing I left it at home) where they mention his boring through his Tongue, and Stigmatizing him on his Forehead with the Letter; B. for *Blasphemy*. All which shew plainly, that to the last they own'd him in his Blasphemy, and defended him therein. And therefore that I may set things in a clear Light, I shall begin with the Report from the Committee, to whom the Examination of *James Nayler's* Blasphemy, and other Misdemeanors, were referr'd.

Nayler Examin'd, he Confessed, and Matters of Fact proved upon him.

First I shall give you a short History of his Life, as the Committee had it from his own Mouth. 'He saith he was Born in the Parish of *Ardsloe* near '*Wakefield* in *Yorkshire*, where he liv'd 22 Years, till he was Married, (accor-'ding to the World) removing to *Wakefield*, he continued there till the 'Wars began; during which time he was under several Commands, at last 'was Quarter-Master in Major General *Lambert's* Troop; in which Service 'he continu'd till disabled by Sickness in *Scotland*, and retiring home, he be-'came a Member of an Independent Church at *Horbery* in *Yorkshire*; of which 'Church *Christopher Marshall* was Pastor, and by the same Church since cast 'out, (as himself confesseth he hath heard;) by which Church he was charg'd 'as guilty of Blasphemy, and Uncivil and Wanton Carriage, with one 'Mrs. *Roper*, a Married Woman; as That she should sit on his Knees and 'Kiss him before divers other Persons; And that it was his Opinion, he 'might lie with any Woman that was of his Judgment. And after some 'time went to visit the *Quakers* in *Cornwall*, and in his way by Major *Saunders* 'was committed to the common Gaol in *Exon*, as a Vagrant, and thence he 'and his Company being deliver'd by an Order from the Council, they tra-'vell'd to *Bristol*. It was inform'd upon Oath, and Certified by Three Ju-'stices of the Peace to the Committee, That staying in that Town (*i. e.*) '*Chewstoke*, in the County of *Somerset*, that one Night, he was in a Chamber 'with three Women of his Company, leaning upon the Bed with one of 'them, and at Night, when the Servant of the House left them; and 'in the Morning the Servant found *Nayler* on the Bed with one of the Wo-'men, and the Curtains drawn, and some of the Company wished the Ser-'vant to make no noise to awake them.

I grant, the *Quakers* in the Margin of their said Narrative, have made some shew of Excuse for their Prophet *Nayler*, as they will do for every thing how Black soever; but I find it well attested upon Oath, that what they say is nothing worth.

I find the whole matter of Fact (says the Quakers) *will fall under these two Articles.* See Narrative, p. 3.

First, *That* James Nayler *did Assume the Gesture, Words, Honour, Worship and Miracles of Jesus Christ.*

Secondly,

Secondly, *The Names and incommunicable Attributes and Titles of Jesus Christ.*

Article the First, That James Nayler *did assume to himself*, &c.

'The first Evidence was, *Dorcas Erbury* confessed that she cast her Garments before 'him. 2. That *Martha Simmons* said, What Garments she spread was in Obedience to 'the Lord. 3. *Hannah Stranger*, she threw two Handkerchiefs before him, because the 'Lord commanded her so to do. 4. *John Stranger* confessed he saw others cast Gar-'ments before him, going from *Exon* to *Bristol*. 5. *James Nayler* confessed, That some 'Cloaths, Gloves and other things were cast down. 6. *Dorcas Erbury*, being asked 'why she went along singing, and whom she call'd the Holy One of Israel? said, Him 'that rode upon the Horse, and she would maintain it with her Blood. 7. *Martha Sim-'mons* being asked, *p.* 5. whether she did sing the Words Holy, Holy, before (or to) '*James Nayler*? she answer'd, It is my Life to praise the Lord. Again, being asked 'whether she heard any Persons sing Holy, Holy, before (or to) *James Nayler*? she 'answer'd, It is our Life to praise the Lord. 8. *James Nayler* being asked, whether 'any sang Holy, Holy, before him as he rode? he answer'd, There were Praises sang 'to the Lord. And being asked why he came into *Bristol*, in such an unusual way, with 'two Women [and sometimes one Man] leading his Horse, and singing, with one 'bare-headed before him? answer'd, That it was for the Praises of the Father, and that 'he may not refuse any thing that is moved of the Father. 9. *James Nayler* being asked 'whether any kneeled and kissed his Feet? he answer'd, There might be such things. '10. [And touching his Miracles] *Dorcas Erbury* saith, That she was dead in *Exeter* 'Goal two Days, and that *Ja. Nayler* laid his Hands on her, and raised her to Life; 'this she affirmed upon her Examination at *Bristol*, and did not deny it, when she was 'examin'd before the Committee, *p.* 15. *James Nayler* being examin'd whether *Dorcas* '*Erbury* was dead in *Exeter* Goal, as in her Examination? he answer'd, If you speak 'of such a Death as you may understand, She was dead; being asked how she was 'dead in his Understanding, he answer'd, I shall say little of my self in that thing. And 'being further asked, whether he raised her from the Dead? he answer'd, I can do no-'thing of my self. Being asked whether any other did raise her to Life by his Hands, 'and whether he laid his Hands upon her? he answer'd, There is a Power in me from 'above. And being asked, whether he had such a Power, as to raise from the Dead? 'he answer'd, I have said it. I cannot bear Witness of my self in any thing. And be-'ing asked, who bore Witness of him? he answer'd, The Scriptures do bear Witness 'to the Power which is in me, which is Everlasting. And being asked, whether he did 'raise from the Dead by Virtue of that Power? answer'd, I can do nothing, but what 'the Power doth in me; and it is the same Power of which you read that raised the 'Dead. And being asked, whether that Power was manifest in such a manner in him, 'as to raise *Dorcas Erbury* from the Dead? answer'd, [being pinched] I have said I shall 'not satisfie you in Words, farther than this; that wherein *Dorcas Erbury*, or any else, 'do attribute unto me as a Creature that hath Beginning and Ending, that I utterly deny. 'But what any Man or Woman see of God in me, that I do not deny: For it's an Abo-'mination to take from the Creatour, and give to the Creature. The same Power by 'which God did raise from the Dead, the same Christ, according to measure is manifest 'in me. And being asked, whether any prayed to Christ in him, whether he did dis-'own it. As a Creature, [*viz.* as to the Outward Man]? I do disown it.

'There is one thing worthy our Notice, *Nar. p.* 6. *viz.* There was found upon one 'of *James Nayler*'s Attendance, the Description of our Saviour, by *Publius Lentulus*, 'to the Senate of *Rome*, which was certified by the said Major; and for *Nayler*'s Hair, 'both for Colour and manner of wearing of it, as also the Fashion of his Beard, and 'Feature of his Person agreeing with that Description, was taken notice of by many of 'the Committee, how much he resembled the Picture usually drawn for our Saviour.

Thus have I given you the first Article charged upon *James Nayler*: Namely, *That he assumed the Gesture, Words, Honour, Worship, and Miracles of our Saviour.* Secondly, I have also given you a short View of the History of his Life, out of the *Quakers* Narrative, shewing, that by Principle he was a Ranter, as well as a Soldier; and that he was excommunicated by the Independents for his Blasphemy, and his wanton Carriage with Mrs. *Roper*, a Married Woman, as that she would sit on his Knee, and kiss him publickly before others; [whilst his Brother *Geo. Fox*, and *Sam. Cater*, *&c.* chose private Chambers, as I have shewn;] yea, he declar'd that it was his Opinion, that he might lie with any Woman that was of his Judgment: I have also shewn, that these Evidences

were given upon Oath, upon which, *p.* 6. the *Quakers* tell you, The Reſolution of the Committee upon this whole Evidence, was, that the firſt Article was proved.

I find in the Margin of their Narrative, *p.* 2, 3, 4. how the *Quakers* apologize for *James Nayler*; And their Vindication conſiſts of two Parts, *viz. Firſt*, touching his Morals; and *Secondly*, touching his Errors and Blaſphemys.

Firſt, As to Mrs. *Roper* ſitting upon his Knee and kiſſing him whilſt ſhe was a marry'd Woman; this they would turn off to common Salutations, not denying the Fact. But I never found it uſual except among the Ranters, for marry'd Women to ſet upon other Mens Knees and kiſs them. Again, as to the other part, *That he held it lawful to lie with any Woman that was of his Judgment.* This indeed they tell us he deny'd, but when we conſider the old Proverb, that tho' the *Quakers* will not ſwear, yet they will lie confoundedly: And alſo how the Heads of them, and *Geo. Whitehead* in particular, have verify'd the Truth of that Proverb, as I have ſhewn, Part I. Pref. *p.* XVIII. I find we have no Reaſon to take Notice of ſuch their Denyal; and more eſpecially, becauſe the Evidence given in againſt *Nayler* was upon Oath; nay moreover we find, that he kept Company with Women, in Publick and Private, Night and Day, in Priſon, and at Liberty, upon the Bed a whole Night together, with the Curtains drawn, (as ſafe as a Thief in the Mill; or as *Fox* was with his *Margaret* in a cloſe Room in *Newgate-market*) with the Candle out very lovingly, and that none muſt be ſuffered to awake them; and this proved upon Oath. I ſay all theſe Things conſider'd, I challenge all the World to produce a more clear Evidence of the Immorallity of *Simon Magus* with his *Helen*, or *Cerinthus* in his beaſtly Life; and this put me in mind of what Mr. *Archer* our late Miniſter told me, 'That he 'ſeldom read of any Hereſie that broke forth, but the Heads of them were guilty of too 'much Liberty in that kind, notwithſtanding their great Pretences to a ſinleſs Per-'fection; witneſs, the *Gnoſticks* of old, and the Ranters and Quakers of late. But,

Secondly, As to their Vindication of *Nayler*'s Blaſphemy, I find them to conſiſt chiefly in Interrogatories: As, *Is this Blaſphemy to hear others praiſe the Lord? Is it Blaſphemy to raiſe the Dead? What Law ſays it is Blaſphemy for one to lead his Horſe, and to go bare-headed before him? But what Evil hath he done? What Evil is it to be accompany'd with Singing?* Theſe and the like Excuſes they make uſe of in their Vindication of his Blaſphemies: And whereas *Ja. Nayler*, touching raiſing the Dead, and other Miracles, thus ſaid, "If *Dorcas Erbury*, or any elſe do attribute unto me as a Creature, that hath Be-"ginning and Ending, that I utterly deny. In like manner *Whitehead* ſays, that *Geo. Fox* does deny himſelf to be that Prophet which *Moſes* propheſied of in reference to himſelf, as a particular Man, whoſe Days and Years are limitted. But the immortal Seed Chriſt in him, he ſtands to maintain againſt all Oppoſers; See Sect. XII. Inſtance III. and you'll ſee that *Fox* and *Nayler* were both equally guilty of groſs Blaſphemy; and their Adorers, *Coal*, *Eccles*, &c. in that Section, and *Simmons*, *Erbury*, *Stranger*, &c. grand Idolaters; and the Anſwers to thoſe ſix Inſtances may ſerve to theſe alſo, which leads me to the Second Article.

Article the Second, That James Nayler *aſſumed to himſelf the incommunicable Attributes and Titles of our Bleſſed Saviour*, pag. 16.

Firſt, The fairеſt of Ten Thouſand.

The Evidence was from a Letter of *Hannah Stranger*, ſhe being thereof examined, ſhe confeſs'd ſhe wrote it; *James Nayler* being examin'd by the Committee, whether he own'd the Title, *As the Faireſt of Ten Thouſand?* He anſwer'd, If they gave it to me as to the viſible, then I deny it; but if they ſpake it, to that begotten of the Father in me, then I dare not deny it, becauſe that is Beautiful where-ever it is. Which anſwereth to a Tee, to what *Geo. Fox* owned, touching his being that Prophet which *Moſes* propheſied of, and *Geo. Whitehead*'s Approbation; and this ſhews that *Quakeriſm* is all of a piece.

Secondly, The only begotten Son of God.

The Evidence was, that *Hanah Stranger* in her Letter gave him that Title; and *James* being examin'd, whether he did aſſume that Title, anſwer'd, That there are many Sons beſides, yet the Son of God I muſt witneſs, and dare not deny; The Son of God I am, and dare not deny. And being often preſſed, to give a direct Anſwer, whether he was the only begotten Son of God, anſwer'd thus; I am the Son of God, but have many

Brethren:

Brethren: And being urged to confeſs or deny it, anſwer'd, I have ſaid what I have given me of my Father to ſpeak. Being ſtill ask'd whether he was the only Begotten Son of God, he anſwer'd, **Thou haſt ſaid it**; but being ſtill preſſed, he anſwer'd, That he was the Son of God, and that the Son of God was but one.

Now in Defence of *Ja. Nayler*, *Robert Rich*, (like *Geo. Whitehead*) thus replies, *p.* 17. *He denys that* James Nayler, *which is the Viſible, did aſſume this: But he that is a Son of God, is he not the only Begotten of God? Doth any help God to beget his Children, ſave himſelf alone?*

Thirdly, **The Prophet of the moſt High.**

The Evidence was from a Letter to him, from *Jane Woodcock*, found about him at *Briſtol*. And being examin'd upon that Clauſe, he anſwer'd, **That he was the Prophet of the moſt High God.**

Fourthly, **The King of Iſrael.**

The Evidence was from a Letter, of *Thomas Simmons* (like that of *Joſiah Coal*'s to *Geo. Fox*, Sect. XII) to *James Nayler*, where this Title was given; *Thou art the King of* Iſrael. And *Dorcas Erbury* being asked why ſhe pulled off his Stockings? anſwer'd, Becauſe **he was the Holy One of** Iſrael. And *Martha Simmons* upon her Examination at *Briſtol*, ſaid, That the Name *James Nayler* is now buried, and that **he is anointed King of** Iſrael. (All this *Robert Rich* defended in the ſame Strain that *Will. Penn* defended *Joſiah Coal*'s Idolatrous Letter to *Geo. Fox*, mention'd Sect. XII. See their Book *Judas* and the *Jews*, *&c.* p. 44, 45, 46. compar'd with this Nar. p. 19.) *James Nayler* being diverſe times examined whether he owned the Title of the King of *Iſrael*, he anſwer'd in theſe words; *I have no Kingdom in this World, yet a Kingdom I have: And he that hath redeemed me, hath redeemed me to be a King for ever.* And being examin'd again to the ſame Queſtion; whether he owned the Title of King of *Iſrael?* he anſwer'd, *As a Creature* [their cunning Cant] *I deny any ſuch thing further than as God is manifeſted in the Fleſh. And if they gave that Title to Chriſt in me, then I do own it.* The ſame Diſtinction does *Geo. Whitehead* make, when he defends *Geo. Fox*, who own'd himſelf to be that Prophet, *Moſes* propheſied of, *Deut.* 18. 15. as I have ſhewn, Sect. XI, XII.

Fifthly, **The Everlaſting Son of Righteouſneſs.**

The Evidence was from a Letter to him from *Hannah Stranger*, where were theſe words, **Thou Everlaſting Son of Righteouſneſs.** *James* being thereof examin'd, anſwer'd, *Where God is manifeſt in the Fleſh, there is the Everlaſting Son of Righteouſneſs.* And being asked twice, whether God was manifeſted in his Fleſh, or in the Fleſh of him, anſwer'd both times, *God manifeſt in the Fleſh I witneſs, and may not deny.* This, tho' Blaſphemy, is the Doctrine of *Geo. Whitehead*, *Will. Penn*, and the reſt; ſo that *James Nayler* was not only a right *Quaker*, but plain and above-board: But this diſcovers their Poſitions deliver'd to the Parliament, meer Cheats, for theſe were their ancient Principles, and from which they are not changed; they tell us ſo in Print.

Sixthly, **Sent to try and judge the Cauſe of** Iſrael.

The Evidence was from a Letter of *Jane Woodcock*, and in his Examination at *Briſtol*, whether that Title was given to him; he would make no Anſwer, but being examin'd by the Committee, whether he aſſumed to be ſent to judge and try the Cauſe of *Iſrael*; Anſwer'd, *The Judge of* Iſrael *is but one, and that Judge I witneſs in me, which is Chriſt.* And farther anſwer'd, *If thou ſpeak of him whom the Father hath ſent into the World, and begotten in me, the Holy Ghoſt, the Spirit of the Father and the Son in me, I own it, as God manifeſt in the Fleſh, tho' not as a mortal Man.* *Geo. Whitehead*'s Excuſe for *Geo. Fox* exactly.

Seventhly, **That James Nayler, aſſumed to himſelf the Name Jeſus.**

The Evidence was *John Stranger*, in a Poſtſcript to his Wives Letter, directed to, and found upon *James Nayler*, uſed theſe words, *Thy Name is no more to be call'd* James *but* Jeſus. *Stranger* being asked why he call'd *James*, *Jeſus*, anſwer'd, *I was moved of the Lord. James Nayler* being examin'd, whether any Perſon had call'd him by the Name of *Jeſus*, anſwer'd, *As I am viſible here before you, I believe they have not, but that the Name of the*

Lord

Lord is in me, that I dare not deny. Again, being asked whether he deny'd that they gave him the Name of Jesus? he answer'd, *As I am a Creature, I believe they did not.* Yet afterwards confessed that the Name Jesus was given him in a Letter. Being again demanded, whether they gave the Name Jesus to him? he answer'd, *No otherwise than as to the Son of God.* Being demanded whether any had given him the Name Jesus? answer'd, *Not as to the Visible.* Again being demanded, to what then gave they the Name of Jesus? he answer'd, *I understand they gave that Name to the Jesus, to the Christ, that is in me*

Observe, this is no other than right *Quakerism*; for so says *Isaac Pennington*, That *the Name Jesus and Christ belongs to every Believer, as well as to the Head.* They say indeed, *not to the Visible*; so says *Isaac Pennington, not to the Person of our* Saviour, not *to the Vessel, not to the Garment*, but take them in his own words; *A Quest. to Professors*, &c. p. 27. *Is not the Substance, the Life, the Anointing, call'd Christ, where-ever it is found? Doth not the Name of Jesus and Christ belong to the whole Body, and to every Member in the Body, as well as to the Head?*——*So that the Name is not given to the Vessel, but to the Nature, to the Heavenly Treasure, in the Vessel, to that which is of him in the Vessel*, p. 33. *The Scripture distinguish between* Christ *and the* Body, *or Garment which he wore; between* him *that came, and the* Body *in which* he *came: There was plainly* he, *and the Body in which* he *came*; *there was the outward* Vessel, [his blessed Person] *and the inward* Life: *But this know, this we testifie, that that* outward visible Person *we can* never call Christ. *Again we utterly deny that that Outward Person that was born of the* V. Mary, *and who suffered under* Pontius Pilate, *was* Christ *the Son of* God. See their *Serious Apol.* wrote by *Geo. Whitehead* and *W. Penn.* p. 146. So that *James Nayler* stands true to the *Quakers* Principles, and suffered his due Reward for the same: and this is the true Reason, that whenever the *Quakers* are charged, with *James Nayler*'s Extravagances, they presently blame the Women, tho' they call'd him nothing but what he own'd and defended, denying those Attributes only as to his *Outward Man as a Creature:* And the same they deny as to the Person of Christ, for indeed they cannot; he holding no other Principles than *Fox* and the rest owned and defended, neither were the Women no otherwise Extravagant in giving to *James Nayler* those Divine Attributes, than *Coal, Audland, Blaikling* and *Eccles* gave to *Fox*, and by *Fox* never rejected, but defended by him, *W. Penn*, and *G. Whitehead*, why then should they blame *Nayler*, and justify *Jf. Pennington*, since they both held the same Doctrine?

Eighthly, Him in whom the Hope of Israel standeth.

The Evidence was a Letter of *Martha Simmons*, found upon *James Nayler, viz. Thou well-beloved Lamb of God, in whom the Hope of* Israel *stands. James Nayler* being asked, whether he was the Lamb of God in whom the Hope of *Israel* stands? answer'd, *That if I were not his Lamb, I should not be sought to be devour'd, and that the Hope of* Israel *stands in the Righteousness of the Father in whomsoever it is.* And being asked, whether *Israel*'s Hope was in him? he answer'd, *Yea.* Which Examination of him at *Bristol*, being read to him by the Committee, he deny'd not this part of it; and being examin'd by the Committee, whether the Hope of *Israel* did stand in him? he answer'd, *It stands only in Christ Jesus, and as Christ Jesus is known in me*; again, *no way but as Christ is in me.*

Ninthly, The Prince of Peace.

The Evidence was a Letter to him from *Hannah Stranger*, and in her Examination at *Bristol*, she owned him *to be the Prince of Peace*; and *Martha Simmons* the like, who being asked by the Committee, what she called the Man whom we call *James Nayler?* She answer'd, *I call him a perfect Man.* And being farther demanded, whether she did not call him the Prince of Peace? she answer'd, *He that is a perfect Man, he is the Prince of Peace.* And *Nayler* being examined, whether he owned the Title of the Prince of Peace? answer'd, *The Prince of Peace I own, the Everlasting Peace is begotten in me.*

Having already hinted at the Defences made by *Robert Rich*, then a stiff and rigid *Quaker*; but since that, having seen their Errors, and his own Mistakes, left them, and wrote several Books against them. I now come to shew somewhat of *William Tomlinson*'s and *Geo. Fox*'s Defences, *viz.*

To the Parliament, &c.

'You have call'd *James Nayler* a Blasphemer, we desire that you would publish 'what his Blasphemy is, that we may know it, and take heed of it. Christ Jesus himself 'was called a Blasphemer, because he said, I am the Son of God, p. 41.

Will. Tomlinson.

And

And ſo it had been, had he not been the Meſſiah, the ſent of God; and it's Blaſphemy in any other Perſon to aſſume the ſame. Again, 'Hath an Earthly King this Power, to 'impart of his own Honour to his Servants, and hath Chriſt Jeſus, King of Kings, and 'Lord of Lords, no Power to impart of his Honour to his Servants, whom he makes 'Kings? Again,

'Was it no Treaſon or Blaſphemy againſt the King, for *Mordecai* to receive this Ho-'nour and not rebuke it? And muſt ſuch a thing be Blaſphemy (if ſo done) among the 'Lambs of Chriſt, to give and receive of Chriſt's Honours at his Command, in ſign of 'his approaching and coming again?

'Hath not Chriſt Jeſus our Lord power to put his own Honours, Names, Titles, and 'Hoſannahs, upon his Servants, as well as King *Ahaſuerus*, to put his Crown and Ap-'parel Royal upon one of his Servants who was found Faithful.

William Tomlinſon

I come next to the Defences made by *Geo. Fox*, of *Jam. Nayler*, his Doctrine and Blaſphemies; How then can the *Quakers* blame *James Nayler*, who held no other Blaſphemies than their Elder Brother and firſt Founder *Geo. Fox*, both taught and defended. See Sect. XII. *Viz.*

From George Fox to the Protector, &c. p. 45.

'To you who are choſen by theſe Nations to be the Parliament of *England*, to di-'vide, rule, and govern things; **This is the Word of the Lord God to you,** Take 'heed of acting againſt Chriſt where he is made manifeſt; How know you but this thing '(touching my Brother *Ja. Nayler*) is fall'n out to try you, whether or no you will act 'againſt Chriſt where he is manifeſt in his Members; and if Chriſt be within, may not he 'ſpeak in Righteouſneſs, and be confeſſed there? Now if Chriſt be not in you, 'ye are Reprobates; and if Chriſt be within you muſt he not ſpeak? Mark, Jeſus 'Chriſt, the Emanuel, the ſame; is it Offence for Chriſt to ſpeak, and Jeſus to 'ſpeak, where he is within, but if any meer Creature [what do he mean, a Gooſe 'or a Horſe?] by him made, ſaith that he is Chriſt, that is falſe, and is not 'ſo, for all Creatures that were created, were by him and for him, Chriſt 'Jeſus the Power of God, by which all things were made and created, and where the 'Power of God is, there is Chriſt; and Chriſt is the Power of God; the Power of 'God is Everlaſting; where the Power of God is received and felt, Chriſt is received 'and felt; and where the Power of God ſpeaks, Chriſt ſpeaks; and ye that feel the 'Power of God [here's Jargon and nonſenſical Tautologies] ye feel Chriſt, and will not 'be offended at the Power of God, where it ſpeaks, which is Chriſt, and ſo Chriſt is 'one in all who are in the Power, and where the Power of God doth not rule and ſpeak 'the power of the Devil that ſpeak. [Here is no room left for Man, but either Chriſt 'or the Devil] and that is it, which is tormented at the Power of God, which is Chriſt 'that ſpeaks. If the Truth ſpeak [or a Man ſpeak true] is it not Chriſt, doth not 'he ſay, I am the Truth; and if the Life ſpeak, [or a living Man ſpeak] is it not 'that I which is the Life; if the Unrighteous ſpeak, it is a falſe thing; but if the 'Power of God ſpeaks, it is the Truth: If it be not the Power of God that ſpeaks, 'which is the true Chriſt, it is the Power of the Devil, which is the falſe Chriſt. 'Therefore take heed of perſecuting that which is Created, and made by his Power 'where the Power is received, and dwelt in, for the Powers ſake, which Power is 'Chriſt, and which the Power ſpeaks through, and where the Power of God rules. 'And it is not juſt, that the Mouth of the Seed ſhould be ſtop'd. In the fear of God, 'and in meekneſs weigh and conſider theſe things before you act.

POSTSCRIPT.

"If the Seed ſpeak which is Chriſt, he hath no other Name, for the Seed is Jeſus 'Chriſt, and it is not Blaſphemy, but Truth; but if the Seed of the Serpent ſpeak 'and ſay he is Chriſt. [Therefore the Chriſtians in 1656 did well to curb the Serpents, '*i. e. Fox*, and *Nayler*] that is the Lyar and Blaſphemer. *Geo. Fox.*

I have taken pains to tranſcribe this Jargon, and Gibberiſh, not ſo much to ſhew the Emptineſs of G. *Fox*, touching his Learning both of good Engliſh, good Writing, and Sence, for that I have done before, ſee Sect. IX. But to ſhew his oneneſs with *Nayler* in all his Blaſphemy. And yet the *Quakers* would ſeem to deny one of them, *viz. Nayler*, and juſtify, defend, vindicate, and Eternize the Name and Memory of *Fox*. See Sect. XI. XII.

To the Parliament, &c.

'Whether or no you will ſuffer Chriſt to have as much honour in the Earth, and the 'World, as the Devil hath? where Chriſt is manifeſted, whether or no he (the Devil) ſhall 'not have more honour, or as much, where he is manifeſted? and whether or no it is 'offence to bow to Men, or to kneel before a Judge in the World? Whether this be 'offenſive to the World, amongſt the World, to bow before ſuch, and among ſuch in 'whom the Truth is not? And whether or no it would not be offenſive to ſuch, to Bow 'to Chriſt, where he is Manifeſt, [*viz.* bow to *Fox* and *Nayler*] and therefore to perſecute 'ſuch as do Bow, where the thing is in the Truth is wrong. And therefore I ask? 'Whether or no ſuch a thing may not be done in the Truth [here *Fox* was making 'way for *Nayler's* Bowing to him] and be a Figure to all the Earthly Powers which be out of 'Truth—Whether Bowing in the Truth, may not be a Figure, that the Seed of God 'ſhall riſe, and Reign above the Earthly Powers, [mark how *Fox* aims at his Kingſhip] 'and they bow to it? *p.* 40.

Geo. Fox.

Again, in the fourth Letter thus: 'And is it not an expreſſion of Love and Honour 'where there is the waſhing of one anothers Feet, and for the waſhing and Kiſſing 'of Feet, it is but an expreſſion of Love and Humility—And if any ſhould Kiſs the Feet, 'or waſh the Feet of another in Love, and Simplicity, is that ſuch a Crime? &c.

George Fox.

Now followeth a Letter, which the *Quakers* got the Protector to write to the Houſe of Commons, which I ſhall tranſcribe, that the World may ſee how much *Oliver* valued them, notwithſtanding they had ſo careſſed him, with *Dear Oliver*, *Noble Oliver*, &c. And pretended to be Prophets to him, and for him, *p.* 55. *viz.*

'Oliver Protector. Right Truſty, and Right well Beloved, We Greet you well; 'having taken Notice of a Judgment lately given againſt one *James Nayler*. Altho' We 'deteſt and Abhor the giving, or occaſioning the leaſt countenance to Perſons of 'ſuch Opinions or Practices; or who are under the guilt of ſuch Crimes, as are com-'monly imputed tothe ſaid Perſon; yet we being intereſted in the preſent Government, 'on behalf of the People of theſe Nations, and not knowing how far ſuch a proceeding '(wholly without us) may extend in the conſequences of it; We deſire that the Houſe 'will let us know, the Grounds and Reaſons, whereupon they have proceeded.

Given at Whitehall, the 25 *Day of* Dec. 1656.

To our Right Truſty, and Right well beloved Sir *Thomas Widderington*, Speaker.

Having thus far briefly ſhew'd *Nayler's* Blaſphemy, and how agreeable it is to the Principles of *Fox*, *Pennington*, *Whitehead*, *Penn*, &c. the Evidence of Fact, the Vindication of his Blaſphemy by *Fox*, *Rich.* and *Tomlinſon*, *Oliver* Protector's Letters; I now proceed to the Sentence, with a remarkable Paſſage on the *Pillory*, viz.

The Parliaments Cenſure on James Nayler *for his Blaſphemy.*

'*Reſolved*, That *James Nayler* be ſet on the Pillory, with his Head in the Pillory, in 'the Pallace-yard *Weſtminſter*, during the ſpace of two Hours on *Thurſday* next, and 'ſhall be whipt by the Hangman through the ſtreets, from *Weſtminſter* to the old Ex-'change *London*, and there likewiſe to be ſet on the Pillory, with his Head in the 'Pillory for the ſpace of two Hours, between the hours of Eleven and One, on *Satur-'day* next, in each place, wearing a Paper containing an Inſcription of his Crimes; 'and that at the old *Exchange* his Tongue be bored through with a hot Iron, and that 'he be there alſo ſtigmatiz'd in the forehead with the Letter *B*, and that he be after-'wards ſent to *Briſtol*, and be convey'd into, and through the ſaid City on horſeback 'bare-rigded, with his Face back-ward, and there alſo publickly whipt the next Market-

'Day

'Day after he comes thither, and that from thence he be committed to Prison in '*Bridewell, London*, and there restrained from the Society of all People, and there to 'Labour hard till he shall be releas'd by Parliament; and during that time he be debar-'red the use of Pen, Ink, and Paper, and shall have no Relief, but what he earns by 'his daily Labour. *Wednesday, Decemb.* 17. 1656. *p.* 34.

I grant the foregoing Sentence was very severe, and what I should not have advised to; yet it had this Service, that none of them ever after did publickly declare themselves to be Christ, the Son of God, therefore the very next Year after they Printed this Narrative, *Geo. Fox* put forth a Book called; *The Papists strength, &c.* wherein *p.* 2. he thus said. *We believe that neither the* Papists, *nor Protestants, nor Apostates, nor the Sons of* Adam, *nor the Devil himself, can know either Head or Foot of the* Quakers *Principles, &c.* yet of all these he most of all dreaded Apostates, meaning such as left them, and embrac'd Christianity; and therefore in the Year 1676, he wrote in his Journal *p.* 418. saying. *I took Notice also of those who run out from Truth——have been the worst Enemies to Truth, and do most hurt among Friends and others, and in these I have seen fulfill'd, what the Lord did long since shew me,* viz. **That such should be greater Deceivers then all the Priests and Professors,** *&c.* meaning that of all People, they were the most likely to discover their profound Mysteries of Iniquity. But since I find that Parliament Zealous for the suppressing this horrid Heresie, and not Luke-warm in the Matter, whether the People served *God* or *Baal*; and that *Oliver* that Usurper utterly discarded any share of countenance to their Principles, and that with Detestation and Abhorrence (notwithstanding their flattering him as their *dear Friend, Noble* Oliver, and all their incouragement to *Blood* and *Slaughter* all the World over,) I shall yet farther proceed to some few particular Instances, of *Nayler's* horrid Blasphemy, and the *Quakers* Vindication of them, which may in some sort justify the Proceedings of the then Parliament; for when things are laid together they give the best and cleerest Light; shewing thereby how horridly the *Quakers* pervert the Scripture, tho' they often quote them, as the Devil did for an evil Design, *viz.*

Some Instances of the Quakers perverting the Holy Scriptures.

I. Part of the first Article was; *That he Received outward Worship of being Kneeled unto, and having his Feet Kissed, p.* 7. which was proved. Now hear the *Quakers* Defence. *This he denies to receive as to the outward Man, as to himself,* [or in *George Whiteheads* Words, in favour of *Foxe's* being the Prophet *Moses* Prophecy'd of, *&c.* viz. *I affirm,* Geo. Fox *does deny the same, in reference to himself, as a particular Man, whose Days and Years are limited, only the Truth, the immortal Seed Christ in him, he stands to maintain against all Opposers*] How to maintain? How to be that Prophet, yea that Christ, that is to be worshipped in both him and *Nayler*, see *Judgment fixed, p.* 19. The *Quakers* quoting this Scripture; *these things will they do unto you, because they know not the Father nor me. John* 8. 19.

II. *James Nayler*, being examin'd by the Committee; whether he owned the Title of being **the King of Israel**: Answer'd; *I have no Kingdom in this World, yet a Kingdom I have, and he that hath Redeemed me, hath Redeemed me to be a King for ever*; and being examin'd again, *whether he owned the Title of the King of* Israel; Answer'd, (like *Whitehead* for *Fox*) *As a Creature I deny any such thing further, then as God manifest in the Flesh; and if they give that Title to* **Christ in me**, *then I do own it*; and the *Quakers* in his Defence quote in the Margin, *Luke*, 19. 27. *But those mine Enemies, which would not that I should Reign over them, bring them hither, and slay them before me*; and *Rev.* 5. 9. 10. which read at your leisure.

III. *As for his doing Miracles, particularly* Dorcas Erbury *saith; she was dead in* Exeter *Goal two Days, and that* Nayler *laid his hands upon her, and raised her from the Dead. p.* 8. 9. about this *Nayler*, was much press'd to give distinct Answers; but tho' he did not deny it, yet like himself, *Fox, Whitehead, &c.* equivocated horribly saying; *if you speak of such a Death, as you may understand she was dead, I can do nothing of my self; I can do nothing but what the Power doth in me. I have said, if* Dorcas Erbury, *or any else, do Attribute unto me, as a Creature that hath beginning and ending* (directly *Geo. Whiteheads* Defence of *Fox*) *that I utterly deny, p.* 15. Now hear the *Quakers* defence of this Miracle-monger, *viz. Is it Blasphemy to raise the dead? What Blasphemy are in*

these

these Words? See the Margin in *p.* 8. 15. Again, *ibid* 16. *whether any prayed to Christ in him.* Answered, as a Creature I do not own; consequently as God, he did not disown it, see their Creed, and *Whiteheads* Prayer, *p.* 164. 172. so that the Body of *Quaker-Divinity*, is now fully explain'd, and cleared. I now proceed to their Remarks, on the Parliaments Resolution, *Decemb.* the 16. 1656. And their most Horrible perversion of the Holy Scriptures.

IV. On *Decemb.* 27. 1656. *Robert Rich*, the *Quaker*, Author of this said Narrative, *p.* 41 was with *James Nayler* on the *Pillory*, (with two Women, on each side one) who took a Paper out of his Pocket, and placed it over *Nayler*'s Head, wherein it was thus written: **This is the King of the Jews.** *Luke*, 23. 38.

V. In *p.* 42. *when he (James Nayler) was burning* (thorough the Tongue, and stigmatizing on his forehead, with the Letter *B.*) *said, all People both before him and behind him, with one consent stood bare headed. This was done* (said *R. Rich*) that the Scripture might be fulfill'd. *Mark* 15. 38. **And the Vail of the Temple was rent from the top to the bottom**, thinking I suppose it might lead his Reader to *v.* 39. where the *Centurion* said; **Truly this Man was the Son of God.** The one being as applicable to *Nayler*, as the other, *i. e.* not at all, tho' both applicable to the Passion of our Saviour. However by these Scripture Texts, the *Quakers* did shew that they owned *Nayler* to be **the Son of God** According to his own Opinion of himself. *p.* 17. who being ask'd whether he did assume that Title, Answer **The Son of God I am, I dare not deny.** Again, being press'd to give a distinct Answer, whether he were the *only begotten Son of God.* said, **I am the Son of God.** Again, being vehemently pressed, to Answer whether he was the only begotten Son of God. He Answer'd **Thou hast said it:** Alluding to Christ's Answer to *Caiaphas* the High Priest, who said, *I adjure thee by the living God, that thou tell us, whether thou be Christ the Son of God.* Jesus saith unto him, **Thou hast said**, *Matthew* 26. 63, 64. Upon which the *Quaker* Author makes this Remark on the Margin, in Defence of *Nayler. viz. He that is a Son of God, is he not the only begotten of God? Doth any help God to beget his Children, save himself alone?* An Atheistical and Blasphemous conclusion.

VI. It was observed that in divers Answers, as well as in Gestures, that he imitated our Saviour, *p.* 6. 7. using the same Expressions as well as what he did, touching raising the Dead, and Fasting, *&c.* And he having said that in one place he Fasted fifteen or sixteen Days without any Food, or other sustenance, and being ask'd wherewithall God fed him, if not with Food; Answer'd, **Man liveth not by Bread alone.** The *Quakers* in his Defence quote *John* 4. 4. *Man shall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God*; again thus: *If they had known the Father* (said *Nayler*) *they should have known me also* in both sayings, alluding to *Matthew*, 4. 4. *John* 8. 19.

VII. I cannot well pass the Resolutions, of the Committee of the House of Commons, *Decemb.* 16. 1656. with the *Quakers* perverting Scripture Texts thereupon, *viz.*

VIII. *Resolved, that it be part of* Ja. Nayler's *Punishment, That his Tongue be bored through with a hot Iron.* Upon which the *Quaker* in the Margin makes this Remark; *this was done that the Scripture might be fulfill'd.* Rev. 1. 7. *Behold he cometh with Clouds, and every Eye shall see him, and they also which pierced him: And all Kindreds of the Earth shall wail because of him, even so Amen. I am* Alpha, *&c.*

IX. *Resolved, The farther punishment of* James Nayler *shall be; That he be stigmatiz'd in the forehead with the Letter* B. *Upon which the said* Quaker-Author makes this Remark. *This was also done, that the Scriptures might be fulfill'd.* Isa. 52. 14. *As many were astonish'd at thee; his Visage was so marr'd more then any Man, and his form more than the Sons of Men.*

X. *The Question being propounded, That* James Nayler *be set on the Pillory*, upon which the *Quakers* make this Remark. *This was also done that the Scripture might be fulfill'd,* Mark 15. 17. *And they Cloathed him with Purple, and platted a Crown of Thorns. and put it about his Head.*

XI. *In the New Pallace-Yard* Westminster, *the space of two hours, and then be whipp'd.* Upon which the *Quakers* make this Remark. *This was likewise done, that the Scripture might be fulfill'd. John* 19. 1. *Then* Pilate *therefore took Jesus and scourged him.*

XII. *By the Hangman thro' the Streets, from* Westminster *to* Cheapside, *and there likewise be set upon the Pillory for the space of two Hours, in each of the said Places, wearing a Paper containing an Inscription of his Crimes*, upon which the *Quakers* make this Remark.

This was likewise done that the Scripture might be fulfill'd. Matt. 27. 37. *And set over his Head his Accusation written:* **This is Jesus the King of the Jews.**

I might enlarge upon many more Inſtances of this Nature, but by theſe it may appear how the Quakers ſtood by, defended, and with much coſt and charge vindicated *Nayler*, and juſtified him in all his Blaſphemies, and aſſuming to himſelf thoſe Divine Titles, and Incommunicable Attributes, due only and alone to our Bleſſed Lord and Saviour Jeſus Chriſt; neither were they mean Quakers that wrote this Narrative, but it was wrote by *George Fox* their Founder and Great Apoſtle, *William Tomlinſon* an Eminent Quaker, and ſo continued in their Unity, and *Robert Rich*, a good Scholar, a Merchant, and then Eminent among the Quakers. But farther; Suppoſe they ſhould ſay that *Fox* did not write this part of the Narrative, yet by Adoption he was entitled to it, as much as I was to *John Ainſlo*'s Query. But beſides that, his Letters in the ſame Narrative not only defended *Nayler*, but his Blaſphemy alſo, and carries the ſame Principles in them.

Diſſent. I grant, the Matter is more than ſufficiently prov'd againſt *Nayler*. But

Firſt, The Quakers in their Book, *Anguis Flagellatus*, p. 112. ſays, *He* (James Nayler) *he ſlipt, he fell, repented, wept bitterly, and with caution of Soul begg'd pardon of God for his Offences through Jeſus Chriſt, and through Repentance for his Iniquity was reſtored*, &c.

Secondly, In *Nayler*'s own Paper, *p.* 114 *ib.* he ſays, *Condemned for ever be all thoſe falſe Worſhips with which any Idoliz'd my Perſon.* Saying p. 115. *So the Name of Chriſt I confeſs before Men,* **but not according to Men,** [that is, not as Chriſtians confeſſes the Name of Chriſt, but as *Fox*, &c] *the Son and the Lamb in the Seed where he ſpeaks in Male and Female, and who hath not this* **in himſelf**, *hath not Life, neither can have by Idolizing my Perſon, but in whom the Heir is born, and hath ſpoken and doth ſpeak, there he muſt not be deny'd the Mouth to ſpeak by, who is Head over all, God bleſſed for ever.*

Thirdly, As to that Accuſation of my committing Adultery with the Women who came with us from Exeter; *I am clear before God, God is my Record.*

Churchm. As to the firſt, That he repented of his Iniquity, and begg'd God's Pardon for the ſake of Jeſus Chriſt, that's all Forg'd by *Joſeph Wyeth* and the Quakers; there is no ſuch Paſſage in his whole Paper of his pretended Recantation, which I have ſeen in *Trinity* College Library in *Cambridge*; no, let them produce ſuch a Paſſage under his Hand if they can; Repentance being as far from a Quaker as Confeſſion of Sin, and both as far from begging God's Pardon for the ſake of Jeſus Chriſt, as the Eaſt is from the Weſt. As to the Second, that is no more than he often did at *Briſtol*, and upon his Examination before the Committee of Parliament, namely he deny'd thoſe Divine Titles, and Incommunicable Attributes, as, **The only begotten Son of God; The King of** Iſrael; **The Everlaſting Son of Righteouſneſs; The Prince of Peace; Him in whom the hope of** Iſrael **ſtood; The Name of Jeſus; The Faireſt of Ten Thouſand.** Theſe and the like Adorations which his Followers gave unto him, he then deny'd, as to the Outward, as to the Perſon who had a beginning, and will have an ending: Even as *Whitehead* ſays that *Fox* deny'd himſelf to be that Prophet which *Moſes* propheſied of, *That God would raiſe up*, &c. as in *Deut.* 18. 15. That is, as to the Man *George Fox*, whoſe Days and Years are limited; but withal tells us, That *Geo. Fox* owns that the Immortal Seed **Chriſt in him**, was that Prophet this *Fox* ſtood to maintain againſt all Oppoſers, *&c.* And if ſo, then was *Fox*, *Jeſus*; *The Prince of Peace*; *The Son of God*; [as in his Letter to *Cromwell* he ſaid he was] *The King of* Iſrael; *The Everlaſting Son of Righteouſneſs*; *The Faireſt of Ten Thouſand*: Then was *his Kingdom without End*, as *Cole* ſaid; yea, if he was the Prophet that *Moſes* propheſied of, *&c.* then were all and every of theſe Incommunicable Attributes due to him, as well as to *Nayler*, and to *Nayler* as well as to *Fox*; but ſay I, to neither, ſo that they were both Quaker-Idols, and all that paid thoſe Adorations to them, were Idolaters. And as for *Nayler*, in this his pretended Recantation, he doth but re-aſſert his old Hereſies; *For*, ſays he, *the* **Son** *and the* **Lamb**, *and the* **Heir**, [meaning their Light within] *where he ſpeaks, he muſt not be deny'd, for he is* **God over all Bleſſed for ever.**

Again, As to the third thing, namely his committing Adultery with the Women, *&c.* as to his denying it, ſaying, **I am clear before God; God is my Record.** No notice is to be taken of that, for this *Lamb*, this *Son*, this *Heir* is their Light within, and the God over all whom they Worſhip, and that this Lamb is a Wolf, or a Fiery flying Serpent; I have ſhewn *p.* 204 foregoing, That this *Son*, this *Heir*, this *Lamb* is Anti-Chriſt, and the very Son of Perdition, by his Fruits we know him, take a ſimily for once: *George Fox* ſpeaking from the Mouth of their Lord, their *Son*, their *Heir*, their *Lamb*, which they ſay, Is God over all. He thus ſaith, *But we who are ſent of God teſtifie againſt the Prieſts, very Foundation which they Preach, namely* Matthew, Mark, Luke *and* John, *which are Death, Duſt and Serpents meat.* News coming up, *&c. p.* 5, 14.

Again, His *Helen*, alias *Margaret*, his Emanuensis and Co-partner in Satan's Work, thus teachs, saying, *And the first thing I except against the Priests in Matter and Form of their Worship, is the taking a part or portion of Scripture for a Text*, &c. See her Book, *A Touch-stone or Tryal of all the Priests, Bishops and Ministers*, &c. p. 21.

Dissent. Well, But you drop some of their Words, at which they will cavil, *viz. And adding thereto their own Inventions, which they study out of their own Brain, bringing other Authors which have done the like*, &c. Again, *George Whitehead* has the like in many of his Books, saying, *Babylons Merchants selling beastly Ware the Letter for a large Price, all the Week long heaping up a Rabble of Notions out of their own Brain.* Truth Prevalent, *&c.* p. 78. Now can you inform me what they mean by Rabble of Notions and Inventions out of their own Brain, *&c.*

Churchm. Yea, and give you their Reasons for it too. And *First*, Because they Preach out of the Scriptures, *Repentance towards God, and Faith toward our Lord Jesus Christ*, Acts 20. 21. *For they deny Jesus to be Christ the Son of God.* Ser Apolog. *&c.* p. 146. *And to preach Faith in Jesus Christ, as he is in Heaven above at God's right Hand, is a sign of a false Minister.* Smith's Primmer, p. 8. Again, They Preach out of the Scripture, *That People should make their confession of Sin to God, and beg his Pardon, for the sake of Jesus Christ.* Again, *That they should enter into Covenant with God by Baptism, and receive devoutly the Holy Sacrament of the Body and Blood of Christ, according to his Institution.* Again, *They Preach out of the Scriptures, That we should obey Magistrates; That Children should obey their Parents, Servants their Masters, and that Wives should Obey and Reverence their Husbands; assuring us, That whatsoever we ask the Father in the Name of Jesus Christ, he will give it unto us, according to* John 16. 23. These are the Rables and Notions that the Quakers are against, and as a Sign thereof, search all their Books wrote from 1650 to 1660, when their Principles were first set forth, (and they tell us they are the same still, and that without the least variation) and you shall not find any one Passage like it; and their disuse of these things confirm the Sign given. And as to *Nayler's* high Asseveration, touching the charge of Adultery, as prov'd upon Oath, saying, **I am clear before God; God is my Record.** This is only an Amusement, for by this they do not mean the God of *Abraham, Isaac* and *Jacob*; the God of the Patriarchs, Prophets and Apostles; and this shall be a Sign thereof, because they testifie again the Doctrine of the Holy Scriptures, which testifie of them; and in that they say as in *Saul's Errand to Damascus*, &c. p. 7. *That to preach out of the Scriptures is a Doctrine of the Devil*; Besides, when ever you hear them make such high Asseverations, as *God is my Witness*; *God is my Record*; beware there is a Snake in the Grass, some hidden Mystery of Iniquity at the bottom of it. See *Part II.* p. 138. where you shall see as high Pretences to Sincerity, and how willingly they would be known to Men, yea, even as they are known to God: And yet in the Pages foregoing and following I have shown from their Books, That they study nothing more than to hide themselves and their Principles from common sight. And this made *Fox* so bold as to say, *That neither Papist nor Protestant, nor all the Sons of* Adam *knew either Head or Foot of their Principles*, in which there is too much Truth.

Dissent. By this Relation of *Nayler's* Blasphemy, being one with *Fox's*, &c. You have given me a clearer Light into the Mystery of Quakerism than ever I had: But if you have any thing to add, that may render it more conspicuous, pray let us have it.

Churchm. I shall answer your Request, giving you some of the Quaker's Querys to the Parliament, by *Robert Rich*, *Anno* 1656. *Nar.* p. 37. Together with both Quaker and Christian Answer to them, which may be as a Key to unlock the Mystery of their Infidelity.

Quaker Querys, Quaker Answers to them, and Christian Answers also.

Quest. 1. *Whether the Anointed of the Father be not Christ? Whether he was not the* **compleat Christ,** *before he took upon him that Flesh in which he suffer'd? And whether the Name Christ reaches not over the whole Body, from the beginning of the World to the end thereof?* Answering to *W. Bayley's* Works, p. 300, 307.

The Quaker Answer, **Yea.** *The Name Jesus and Christ belong to the whole Body, and to every Believer in the Body as well as to the Head, who suffered*, &c. A Quest. to Professors, *&c.* p. 27. A Charitable Essay, *&c.* p. 2, 3.

The Christians Answer, **Nay.** Luke 2 11. *For unto you is born* **this Day,** *in the City of* David, *a Saviour, which is Christ the Lord.* Gal. 4. 4. *But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem*, &c.

Quest. 2 and 4. *Did not Christ Jesus speak in other Vessels? And was he not persecuted in other Vessels, besides that in which he was lifted up at* Jerusalem? *And if he had said in those Ves-*

sels

ſels he was not the Chriſt, whether he had ly'd or not? ——— *Did Chriſt ever appear in the World, and had not a Body prepar'd? Did he ever come into the World, and not in a Vail? And whether thoſe knew the Chriſt, by looking on the outward Vail? And whether* [by their looking on his Body] *they could ever ſee Chriſt?*

The Quakers Anſwer, **Nay.** The Query implies it, and their Books prove it, *Saul's Errand*, &c. p. 7. *The Old Man cannot endure to hear the New Man ſpeak, which is* Chriſt, *and* Chriſt *is the way: And if* Chriſt be **in you**, *muſt he not ſay,* **I am the Way, the Truth, and the Life**, &c. The Sword of the Lord, *&c.* p. 5. *There is no diſtinction betweeen Chriſt and his Saints.* See Part II. p. 112. *The Quakers Refuge*, &c. *p.* 37. 38. *Nothing that was* Mortal *was* Chriſt; William Bennet's Works, p. 150. *The Light within is Chriſt.* See alſo *George Fox*'s Letters in the Narrative herein before recited. All which ſhew their denial of the Lord's Chriſt.

The Chriſtians anſwer **Yea**, Heb. 1. 1, 2. *God who at ſundry times, and in divers manners, ſpake in times paſt unto the Fathers by the Prophets, hath in theſe laſt Days ſpake unto us by his Son.* [Here then is a diſtinction between the Prophets and the Son of God] *whom he hath made Heir of all things*, John 1. 19, 20, *This is the Record of* John, *when the* Jews *ſent Prieſts and Levites from* Jeruſalem, *to ask him who art thou? And he confeſſed, and deny'd not, but confeſſed, ſaying, I am not the Chriſt*; and v. 29. John *ſeeth Jeſus coming unto him, ſaith, Behold* ☞ *the Lamb of God which taketh away the Sins of the World.* Mark the diſtinction which *John Baptiſt*, and all Chriſtians make, between themſelves, and Chriſt the promiſed Meſſiah. For though *John* was a Veſſel prepared, a Prophet of God, yet he did not ſay Chriſt ſpake in him, but pointed to him, ſaying, *There he is,* ☞ *Behold he is coming.* Again, you may read in the 9th of *John*, of the Conference that our Saviour had with the Blind Man, and how the Blind Man after his Sight was reſtored, both ſaw him, ſpake unto him, and worſhipped him.

Queſt. 5. *Whether that which God begetteth in any Creature, be not the Seed of* Abraham, *which is Chriſt?* And which the Query implies.

The Quaker anſwers **Yea.** See *W. Bayley*'s Works, p. 291, 292, 293.

The Chriſtian anſwers **Nay.** For God begetteth Faith, yet Faith is not Chriſt; God begetteth good Deſires in his Children, yet every good Deſire is not Chriſt.

Queſt 6. *Whether this begotten be not the only begotten Son of God? The Eternal Son of God? The Rock of Ages? The Anointing? The* Emanuel? *The Saviour? The Lamb of God? The Prince of Peace? The Stumbling Stone? The Rock laid in* Sion? *The Chriſt Jeſus?*

Queſt. 9. *And whether to call any one Chriſt that is anpinted with the Spirit of God? Or whether to call any Man Jeſus that is ſaved from his Sins, or ſaveth others from Sin, be Blaſphemy.*

The Quakers anſwer **Yea** to the 6th, and **Nay** to the 9th Query. For Proof, view the Works of *W. Bennet*, p. 150. See Part III. p. 164, 165. and the Incommunicable Attributes given to *George Fox* and *James Nayler* in Sect. X, XI, XII, XIII. and you will find that they mean and call themſelves every one of theſe Titles, as *The only begotten Son of God, the Prophet* Moſes *propheſied of*; *the Saviour, the Jeſus*, &c. See *W. Bayley*'s Works, p. 291 to 308, and every Word is Eſtabliſh'd. See alſo *The Sword of the Lord drawn*, &c. where they ſay, *there is no diſtinction between Chriſt and his Saints*, as at large recited, Part II. p. 112, 113.

The Chriſtians anſwer **Nay** to the 6th Query, and **Yea** to the 9th, *viz.* 1 Pet. 1. 3. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which hath begotten us*, &c. Yet was not any particular Saint in *Pontus, Galatia, Cappadocia, Aſia* and *Bithany*, to whom St. *Peter* wrote his Epiſtle, *The only begotten Son of God*; *the Eternal Son of God*; *the Rock of Ages*; *the Saviour*; *the* Emanuel; *the Prince of Peace*, &c. Neither does the Name **Jeſus** and **Chriſt** belong to every Believer, as well as to the Head, as the Quakers teach. *A Queſtion*, &c. p. 27. For St. *Paul* writing to the *Philippians*, Chap. 2 v. 9. ſaith, *Wherefore God hath highly exalted him*, (Jeſus of *Nazareth*) *and given him a Name, which is above every Name.* Ver. 10. *That at the Name of* **Jeſus** *every Knee ſhall bow*: Read on to ver. 13. Again St. *Peter* ſaid, Acts 4. 12. *There is no other Name under Heaven given among Men, whereby we muſt be ſaved.* Read *Matth.* 1. 21, 23. Nay, read the whole Bible of the Old and New Teſtament, and there is a diſtinction made between the promiſed *Meſſiah* and the Prophets, between Chriſt and his Saints; ſo that every Man that hath the Influences of the Holy Spirit of God, and that are Saints, are not therefore *the only begotten Son of God*; *the Rock of Ages*; *the Saviour*; *the Prince of Peace*; *the* Emanuel; *the Chriſt of God.* And therefore in anſwer to the 9th or laſt part, the Chriſtians do ſay and affirm, That it is Blaſphemy for any Man to aſſume to himſelf the Names and Titles, and other Incommunicable Attributes due only to our Saviour *Jeſus Chriſt*: And therefore we may rejoice and be glad, that God Almighty in his All-wiſe Providence ſtirred up the Miniſters

ſters of the Goſpel in that Day, both to write againſt theſe Damnable Hereſies, and to **put Books into the Hands of**, and to **Petition the Parliament** to put a ſtop to the ſpreading of that Blaſphemy, in calling every Man Chriſt; as alſo in moving the Parliament to vindicate the Chriſtian Religion, and the Dignity of the Perſon, of his dear and beloved Son Jeſus Chriſt, of whom all the Prophets gave Witneſs; or elſe by this time we might have had 100000 Saviours: But ſince that time no Quaker durſt publickly own himſelf to be Chriſt, though they tell us their inward Principles are ſtill the ſame. And therefore I ſhall in the next place give a hint of the Petitions and the additional Reaſons for them, though I think I have ſhew'd Cauſe ſufficient; but I am now for Works of Superarrogation.

Petitions to the Parliament 1656; And the Reaſons why.

It appears by the Narrative, *p.* 37. That on or before the 18th of *December* 1656, ſeveral Petitions were deliver'd to the Parliament againſt the Exorbitances of the Quakers; One from the County of *Devon* and *Exeter*; one from the Miniſters of the County of *Northumberland*, *Durham*, and *New Caſtle upon Tine*: One from the Juſtices, Gentry and Miniſters of the Goſpel in the County Palatine of *Cheſter*; and the Mayor, Aldermen and Miniſters of the City of *Cheſter*: One from the Mayor, Aldermen and Common Council of the City of *Briſtol*, and the Miniſters of the Goſpel there: One from divers well-affected Perſons, Gentlemen, Miniſters of the Goſpel, and others in the County of *Cornwall*, which were referr'd to a Committee to conſider of them, and to collect ſuch Heads as may be fit for a Bill for ſuppreſſing the Miſchiefs and Inconveniencies complain'd of therein.

And becauſe I have not any of the recited Petitions at large, I ſhall recite a Brief of a Petition ſent to the Council of State, as I find it in another Book of the Quakers, Entitled *Saul's Errand to* Damaſcus, *&c.* p. 1, 2. which *Wyeth* calls a pretty Book, and I care not if I call it ſo too, for that it not only diſplays their Errors, but ſets forth the Chriſtians Petition to the then Government, which take as followeth:

To the Right Honourable the Council of State.

The Humble Petition of ſeveral Gentlemen, Juſtices of the Peace, Miniſters of the Goſpel, and People within the County of Lancaſter.

Sheweth,

'THAT *Geo. Fox*, and *James Nayler*, are Perſons diſaffected to Religion, and the wholeſome Laws of this Nation; and that ſince their coming into this Country, have broach'd Opinions tending to the deſtruction of the Relation of Subjects to their Magiſtrates, Wifes to their Husbands, Children to their Parents, Servants to their Maſters, Congregations to their Miniſters, and People to their God: And have drawn much People after them; many whereof (Men, Women, and little Children) at their Meetings are ſtrangely wrought upon in their Bodies, and brought to fall, and foam at the Mouth, [confirming the Letter Sect. XII.] and that ſome of them affirmed themſelves to be equal with God, contrary to the late Act, as hath been atteſted, at a late Quarter-Seſſions, holden at *Lancaſter* in *October* laſt; and ſince that time acknowledg'd before many Witneſſes, beſides many other dangerous Opinions, and Damnable Hereſies, as appear by a Schedule hereunto Annex'd, *viz.*

'*Firſt*, That *Geo. Fox*, avowed, that he was equal with God.

'*Secondly*, That he profeſſed himſelf to be the Eternal Judge of the World.

Thirdly, That he ſaid he was the Judge of the World.

'*Fourthly*, He ſaid he was Chriſt, the Way, the Truth and the Life.

'*Fifthly*, He ſaid, whoſoever took a Place of Scripture, and made a Sermon of it, and from it, was a Conjurer; and his Preaching Conjuration.

'*Sixthly*, He ſaid that the Scriptures was Carnal [Death, Duſt, and Serpents Meat.]

'*Seventhly*, *Leon Fell* ſaid, that Chriſt had never any body but his Church.

'*Eighthly*, *Rich. Hubberthorn* wrote, that Chriſts coming in the Fleſh was but a Figure.

I grant that *Geo. Fox*, (as did *James Nayler*,) diſowned ſome of theſe things as to the *outward Perſon*, as *Geo. Whitehead* elſwhere defends him, but his very Defences, are rather Confeſſions of Fact, then either denials, or diſowning them, ſo that we have greater Reaſon to believe theſe Gentlemen, who had theſe things legally tryed at their Seſſions upon Oath, than to believe the *Quakers*, who will knowingly, wittingly, and of ſet purpoſe

pose tell downright Lyes, an Instance you have in Part I. Preface, *p.* XV. XVI. XVII. XVIII. And if it please God to give me length of Days and Ability, I shall discover *Geo. Fox*, to have been one of the greatest Lyars that have appear'd on the Stage of this World, under the Character of a Minister, ever since *Noah*'s Flood, and remembring that the same Cause leads to the same thing; I shall give you one of those Petitions to the Parliament, *Anno* 1699. which possibly in time may be taken Notice of by our Convocation, or Parliament, or both; all which must be left to their pious Consideration. I shall give also the Reason why those Petitions were sent up, (and which they shew themselves) not for Persecution, for that is against the Genius of our Church, but that the Quakers might be examin'd, and their Errors Censur'd; and that this, *viz.* Examination, is the Quakers Dread, is manifest from their Books, *viz.*

A petition from Suffolk 1699; with the Occasion thereof.

The Humble Petition of the Grand Jury, and Justices of the Peace for the County of Suffolk, *on behalf of themselves and the Body of the said County, at large,*

Humbly Sheweth,

'THAT We being very sensible, how far Blasphemous Doctrine and Seditious Principles are to our Christian Community, and well Establish'd Polity, Scandalous and Hurtful; both which a Sect of People call'd *Quakers*, are very diligent in spreading, and maintaing, to the Violation of our Laws, the Destruction of our Liberties, and the Subversion as well of our Christian Religion, as Protestant Profession; and justly fearing that many Romish Missionaries under their disguise, do earnestly endeavour to instil into Weak Minds, such pernicious Tenents, as do highly tend to the Advancement of their Superstition, and to the Ruin of our Protestant Church, more dear to us than our Lives.

'Do therefore Humbly intreat you, That with a tender Regard to the Lives and Fortunes of the said *Quakers*, some way may be found out effectually, to suppress all such Principles as shall in your great Wisdom appear to be Obnoxious to either Church or State, publickly declaring such to be Dangerous and Scandalous; and that the Asserters and Maintainers of such, may as Persons Unorthodox be excluded the Gracious Act of Toleration.

In the Year 1698, the Quakers challeng'd the *Norfolk* Clergy, yea, any of their Cloath, to a publick Conference at *West-Dereham* in *Norfolk*, but when they came there, quite contrary to their former Pretentions, *viz.* to have their Principles examin'd, with and by the Scriptures: When they came there, would not venture a Tryal, nor own their Books, so as to have the Doctrine in them examin'd.

Secondly, By their *Yearly Epistle* 1696, by their Book *The Quakers cleared*, &c. p. 7. by their Book *Primitive Christianity Reviv'd*, &c. p. 6. and in the publick *Post-Man*, Number 568. they declar'd their Principles were the same they were in the beginning. These with other Causes were the Reasons which moved the Justices, Clergy, and other zealous Christians to move, that they might be Examin'd; and one Reason among others, why I have kept on and printed, and reprinted one or more of the said Petitions, is, because in a late Book of theirs, Entitled, *Vindicia Veritatis*, &c. p. 2, 218, 224. Printed 1703. they thus re-assert their old Principles, *viz. I am not surprized to meet with some Periods in our ancient Books, that are not so exactly worded, as they might have been: But what I admire more at, is, That our Adversaries with their great industry, have not misrepresented more* [if he means, that they have produced no more Proof of their Error, I hope he will leave off admiring] *Passages than yet they have done upon the whole matter; I do not perceive* [then surely *Daniel* thou art both Blind and Ignorant] *that there is any occasion for us to retract any particular Passage, so long as we are satisfied our Primitive Friends* [George Fox and James Nayler, &c] *Intentions and Meanings were sound: I provoke the whole Herd of our Adversaries to produce one Sentence relating to the Fundamentals of Christianity, which we have erroneously defended;* [I deny that: But the Question is, whether those Passages are erroneous or not?] *for my self I can declare, that to the best of my Remembrance, I have not met with* one Person *in any of our ancient Writings, which I cannot stand by, and with a little difficulty vindicate, as some Passages in the New Testament*, p. 218. *We are not sensible that we have alter'd any one Principle of our Faith, since we were a People, but are the same in* every respect *that we were* 50 *Years ago*, p. 224. *We know not one Article of the Christian Faith, in which we are alter'd since we were a People; therefore* blush not publickly *to declare,*

that we are not chang'd in our Principles, p. 225. *It's true, we are resolv'd both to justifie and defend all our Friends sayings, that are justifiable; and that* all our ancient Writings are such, *we question not, when time and opportunity presents, evidently to demonstrate.*

From whence observe, *First*, How the Quakers admire that we have produced no more Quotations, whilst more are produc'd than they can ever justifie.

Secondly, That they see no Reason for a Retraction, nay, not so much as of one single Passage, nothing but stupid Ignorance, or a seer'd Conscience can be the cause.

Thirdly, Their Impudence to challenge the Christian World to produce one Instance, *&c.*

Fourthly, That sturdy *Daniel* should have the Impudence to say, he never saw one single Period of their ancient Writings but he can justifie as well as he can the New Testament.

Fifthly, That they blush not publickly to declare, That their Principles are now the same with *Fox*, *Nayler*, *Burrough*, &c. This shews they have a Whores Fore-head, *Jer.* 3.3.

Sixthly, That they should have the Impudence to say they are resolv'd to justifie all their ancient Friends Writings, when Opportunity presents. This is Quakerism all over, and deep Hypocrisie. For had they not Opportunity at *West-Dereham*? which they wholly avoided, which occasion'd three Petitions to the Parliament to examine them; one of which I have recited, *Part I. p.* 60. and the other two were of the same Tendency; has not Mr. *Keith* given them Opportunity, by his several publick Challenges? Have not I done the like? How then can they pretend they have not Opportunity? Oh *Daniel!* What is become of the Quakers Plainness and Sincerity, they have so often boasted of? Is it not all turn'd into Deceit and Hypocrisie? For it's plain, that you dread nothing more than a discovery of your Principles; and as plain that you use all the Craft and Subtilty you are endu'd with, (and that is not little) to avoid a publick Conference; and now I provoke you to it, if you think you can do such Feats as you pretend to. If you dare not engage to defend your Principles, never more pretend such things, as your own Consciences gives the lye too.

Thus have I given the History of *Nayler*, and which I did not think proper to be bury'd in Oblivion, since he held no other than *Fox* their Apostle held, and defended, no other than *Isaac Pennington*, *William Smith*, *Edward Burrough*, *Richard Hubberthorn*, &c. held; and therefore *Will. Penn*, and *Geo. Whitehead*, not only by the same Doctrine taught by them, but by defending *Fox* they have defended *Nayler*, and all the rank Blasphemy they both held, as I shall, God permitting, farther make appear, when I come to set forth their most horrible way of answering Books, which will render *Fox*, *Whitehead*, *Penn*, *Wyeth*, *Phillips*, *Whiting*, &c. a pack of the most false and deceitful Men that ever the World brought forth, professing Religion, since the Days of *Adam*: And therefore to discover such, I am of the Opinion of one of your Authors, namely *Thomas Ellwood*, who thus taught, saying, *Friends, this know for certain, that the way to recover the Deceived, is to discover, lay open, and witness against the Deceivers.* See his Epistle to Friends, *p.* 72.

But before I come at their way of Answering Books, which I design to be under distinct Heads, and of which I have here and there already given some Hints; I shall have some few Sections more touching their Challenges, their Dialogues, their Parables, their Fasting 20 or 30 Days together, and stronger at last than at first; the Cage of unclean Birds; their Trade of Preaching the Light within: And whereas one of the Quakers in some Discourse with a Divine of the Church of *England*, ask'd him this Winter, if he did not help me? Who told him no. And I will add, That neither he, nor any Man, Clergy or Laity, have seen a Sheet of this Book before Printed, except my Printers; and moreover, that no Man did ever write a Paragraph of any Book of mine, except Mr. *Archer* our late Minister, who once gave me 8 or 10 Lines in Answer to *George Whitehead*, who charg'd we with Socinianism; but he shew'd plainly that *Whitehead* was the Socinian, and not I, as I told them; though I could be glad of Assistance, and should not refuse it.

However, though my Post be but like breaking up the Fallow Ground, yet I hope some may follow me to sow the Seed of the Word of God, which is the Doctrine of the Gospel; and that such as are not wilfully hard and stiff-neck'd, and that do not wilfully close their Eyes against the Checks of Conscience, and maliciously oppose the Gospel of our Lord and Saviour Jesus Christ, may come to repent, and both see and forsake their Errors, as many have done, since I first put Pen to Paper, which God grant they may; for I thank God, I have not the least ill Will to any, but dwell in perfect Charity with all Men. And therefore I shall conclude in the Prayers of our Church, which I have and can say heartily for such, as for my self, first out of our Litany, *viz.*

We Sinners do beseech thee to hear us, O Lord God, and that it may please thee to Rule and Govern thy Holy Church Universal in the right way; That it may please thee to forgive our Enemies, Persecuters and Slanderers, and to turn their Hearts; That it may please thee to bring into the way of Truth all such as have err'd, and are deceiv'd. We beseech thee to hear us Good Lord. *And that for the sake of thy only Son, and our alone Advocate and Mediatour, Jesus Christ.*

To whom be Glory, Honour and Dominion for ever, World with End. *Amen.*

Here endeth the Third Part. In P. 313 for *Rotland* read *kotland.* For *Emanuensis* read *Amanuensis.* Some Litterals have escap'd the Press, but the Sense will help.

February 8. 1707. *FRANCIS BUGG.*

POSTSCRIPT.

SInce the foregoing went to the Press, by Providence I happen'd on another Book of *George Fox*'s, all in *Latin*, sign'd only by *Geo. Fox* as Author: It is in Octavo of 135 Pages, Printed 1660, which being put to the 29 Books, said to be wrote by *Fox* in two Years time, *viz.* in 1659 and 1660, as in p. 201, 202 foregoing, make 30 Books in two Years time, two of them Folio's in divers Languages. The Title of this Catechism is as followeth; with an Answer to two Questions, *viz.*

Catechismus pro Parvulis ut ij discant à Christo Luce veritate viâ qua ducit ad cognoscendum patrem deum Omnis Veritatis. George Fox.

Qu. *Pater, Estne mendacium ullum ex veritate?*

R. *Minime, mi fili, veritas enim arguit & reprehendit Mendacem & talis non est ex veritate,* 1 John 2. 21.

Qu. *Pater Estne ex diabolo, qui non est veritate?*

R. *Maximè, fili diabolus enim non permanet in veritate nec qui mentiuntur,* John 8. 44.

Behold the Quakers Impudence; had it been said wrote by *Geo. Fox*, and translated by such a one, it might have been more tollerable, though if it had, it had then been a Cheat, since I am satisfied he never wrote one Page thereof in *English.*

If any ask me why I write sometimes one thing over and over, or labour some Points of their Doctrine so largely: I answer, It is for the Quakers sake, who, I am in hopes, some of them in time will both read and consider of these things, and return to Christianity; for God knows I am not for Persecution rightly so stiled, not so much as themselves, Sect. VI. nor do I know a Man of our Church that desires Corporeal or Sanguinary Punishment. No, for that would be but the way to increase them, and harden them in their Infidelity, though I could be glad to see the Day in which our Government would examine them, whether they still own, and will defend these Blasphemous Books? If they say nay, but deny them, and condemn under their Hands the Errors and Blasphemous Doctrine contain'd in them, then all is done, and as it will be the Joy of all good Christians, so will it be a means to let their People see the Danger they have been in, by following such blind Guides. But even whilst I was writing this, News came, That an Act is pass'd in the Honourable House of Parliament, for the Security of the Church of *England*, as Establish'd by Law, in which I rejoice, and will rejoice and be glad, and shall conclude with a Prayer of our Church, *viz.*

Most gracious God, we humbly beseech thee as for this Kingdom in general, so especially for the High Court of Parliament, under our Most Religious and Gracious Queen at this time Assembled: That thou would'st be pleased to direct and prosper all their Consultations, to the Advancement of thy Glory, the Good of thy Church, the Safety, Honour and Welfare of our Sovereign and her Kingdoms; that all things may be so order'd and settled by their Endeavours upon the best and surest Foundations, that Peace and Happiness, Truth and Justice, Religion and Piety may be Establish'd among us for all Generations. These and all other Necessaries for them, for us, and thy whole Church, we humbly beg in the Name and Mediation of Jesus Christ our most Blessed Lord and Saviour. Amen.

Feb. 11. 170⅝.

A Catalogue of BOOKS *Wrote by* FRANCIS BUGG, *many of which may be had bound up in Quarto and Octavo, at Mr.* Wilkin's, *Bookseller at the* King's-Head *in St.* Paul's *Church Yard.*

1. CHriſtian Liberty, and the Miſchief of *George Fox*'s Impoſition. Printed 1682.
2. The Painted Harlot both Strip'd and Whip'd; or the 2d Part of Naked Truth, *&c.*
3. Reaſon againſt Raying, and Truth againſt Falſhood, *&c.*
4. Innocency Vindicated, and Envy Rebuk'd, *&c.*
5. The Quakers Detected, their Errors Confuted, and their Hypocriſie Diſcover'd, *&c.*
6. A Letter to the Quakers, *viz.* To *George Whitehead*, *Francis Camfield* and others, *&c.*
7. Battering Rams againſt *New Rome*, &c. with a Publick Challenge to meet *G. F. G. W.* &c.
8. One Blow more at *New Rome*, &c. Containing a farther Diſcovery of their Errors, *&c.*
9. *New Rome* Unmask'd, and her Foundation ſhaken, *&c.*
10. *New Rome* Arraign'd, and out of her own Mouth condemn'd, *&c.*
11. Something in Anſwer to the Quakers Allegations, *&c.*
12. Quakeriſm Anotamiz'd, *&c.* With a Challenge to *Richard Aſhby.*
13. Quakeriſm Withering, and Chriſtianity Reviving, *&c.*
14. The Quakers Yearly Meeting, or Convocation Impeach'd, *&c.*
15. A Second Summons to the City *Abel*, 2 *Sam.* 20, 21. to deliver up *Sheba* the Son of *Bichri*, that Man of *Belial*, *George Whitehead.*
16. A Brief Reply to the Quakers Caſe, touching their Solemn Affirmation, *&c.*
17. The Quakers ſet in their true Light, giving the Nation a clear ſight of them, *&c.*
18. A brief Hiſtory of the Riſe, Growth, and Progreſs of Quakeriſm, *&c.*
19. The Picture of Quakeriſm drawn to the Life, *&c.*
20. A Sober Expoſtulation with their Hearers, touching their Mercenary Teachers, *&c.*
21. The Pilgrim's Progreſs from Quakeriſm to Chriſtianity. The 1ſt and 2d Impreſſion.
22. A Broad Sheet, with a Scheme Engraven on a Copper Plate, *&c.*
23. *Jezebel* withſtood, and her Daughter *Ann Docwra* publickly reprov'd, *&c.*
24. Seventy Queries propounded to Seventy Quakers to Anſwer.
25. Quakeriſm expos'd to publick Cenſure, touching *Weſt-Dereham* Conference, *&c.*
26. The Chriſtian Miniſtry of the Church of *England* Vindicated, *&c.*
27. A modeſt Defence of my Book Quakeriſm expos'd, *&c.*
28. A Looking-Glaſs for the Quakers, *&c.* Laws and Orders, *&c.* By *J. P.* and *E. B.*
29. A Poſtſcript to the *Norfolk* Clergy's Book; ſome few of the Quakers Blaſphemy, *&c.*
30. Part of the Seventh part of *W. Rogers* Book, *The Chriſtian Quaker diſtinguiſh'd*, &c.
31. A brief Reply to *George Whitehead*'s Book, *A Rambling Pilgrim*, &c.
32. A juſt Rebuke to the Quakers Inſolence, *&c.* Preſented to the Parliament.
33. A Sheet in Anſwer to their Book, *Angvis Flagellatus*, *&c.*
34. A Short Diſcovery of *William Penn*'s holding Monthly Correſpondence with the Jeſuits
35. A brief Anſwer to *Henry Pickworth*'s Narrative, *&c.*
36. *George Fox*'s Laſt Will and Teſtament; the 1, 2, 3, 4, 5, 6, 7, 8 Impreſſions, *&c.*
37. News from *New Rome*, occaſion'd by the Quakers challenging * Era. Bugg.*
38. Quakeriſm deeply wounded, and now lies a Bleeding in *Colcheſter* and *Sleeford*, *&c.*
39. Some Remarks on the Quakers Addreſs to King *William*, *&c.*
40. A ſeaſonable Caveat againſt the Prevalency of Quakeriſm, *&c.*
41. *Vox Populi:* Or, a Cloud of Witneſſes: Proving the Quakers great Impoſtors.
42. Twelve Reflections on their Printed Caſe, touching the Revival of their Affirmation. Preſented to the Parliament.
43. A Narrative of the Conference at *Sleeford*, between *Era. Bugg* and *H. Pickworth*, &c.
44. The Quakers Charm diſcover'd; whereby they bewitch People, *&c.* In Defence of the Lord Biſhop of *Cheſter.*
45. Diſtinct Advice on two different Heads, Preparatory to *Banbury* Conference.
46. A brief Reply to the Quakers *Vindicie Veritatis.* In Defence of Mr. *Stilling fleet*, &c.
47. A Bomb thrown into the Quakers Camp. The 1ſt, 2d, and 3d Impreſſion, *&c.*
48. A Quaker Catechiſm. To which is added, The Shorteſt Way with *Daniel de Foe.*
49. A brief Reply to the Quakers Printed Caſe, touching the Printing Bill.
50. A Rejoinder, being in Defence thereof. Both given to the Parliament, 1704.
51. The Great Myſtery of the Little Whore Unfolded, and her Witchcrafts diſcover'd.
52. Quakeriſm Struck Speechleſs; or the Myſtery of the Little Whore farther Unfolded.
53. Hidden Things brought to Light, whereby the *Fox* is Unkennel'd, *&c.*